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A Statistical Account of Bengal.

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VOLUME XI.

DISTRICTS OF PATNA AND SÁRAN.

The Account of Patná has been compiled by D. B. ALLEN, Esq., C.S.,
and that of Sáran by A. W. MACKIE, Esq., C.S.,
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PREFACE TO VOLUME XI

OF THE

STATISTICAL ACCOUNT OF BENGAL.

THIS Volume treats of the Districts of Patná and Sáran, the two commercial centres of the Patná Division. Patná District stretches along the southern bank of the Ganges, and is penetrated from east to west by the East Indian Railway. Sáran occupies a triangular strip formed by the confluence of the Gográ and Gandak with the great River. Both these Districts have a naturally fertile soil; while the facilities of communication enable the cultivators to dispose of their surplus crops, and suffice to ward off the extremity of famine in an unfavourable year. Patná city, including the Civil Station of Bánkipur and the Military Cantonments at Dinápur, is, after Calcutta, the largest river-mart in Bengal. It forms a busy changing-station; where the piece-goods, salt, and miscellaneous manufactures of Europe, which come up from Calcutta by rail, are transferred into country boats to be distributed throughout the neighbouring tracts; and where the agricultural produce of a wide area is collected for despatch to the seaboard. Revelganj, the chief mart in

Sáran, conducts a similar business. It has monopolised the trade in oil-seeds, not only of Sáran itself, but also of the Districts of the North-Western Provinces and of Oudh, which lie higher up the Gográ Valley.

The south-eastern portion of Patná District, where the land rises towards the hills of Chutiá Nágpur, possesses a special interest as containing some of the earliest memorials of Indian Buddhism. In the same neighbourhood lies the town of Behar, an early Muhammadan capital, which has given its name to the Province.

The two Districts of Pátna and Sáran contain a total area of 4755 square miles; and a population, according to the Census of 1872, of 3,623,498 souls.

W. W. H.

1877.

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ERRATA.

I shall be grateful for any corrections or suggestions which occur to the reader. They may be addressed to me at the India Office, Westminster.

INTRODUCTORY NOTE.

WEIGHTS AND MEASURES.

THE local weights and measures are given in detail at pp. 122, 123, and 298, 299. In some instances in the following volume, these weights and measures have been converted into their English equivalents, and their native names have not been added. In such cases the reconversion from the English equivalents may be effected with sufficient accuracy in accordance with the following tables:—

MONEY.

1 pie ($\frac{1}{12}$ of an ánná) = $\frac{1}{3}$ farthing.
1 pice ($\frac{1}{4}$ of an ánná) = $1\frac{1}{3}$ farthings.
1 ánná ($\frac{1}{16}$ of a rupee) = $1\frac{1}{3}$ pence.

The rupee is worth, according to the rate of exchange, from 1s. 8d. to 2s.; but for conventional purposes it is taken at 2s.

WEIGHTS.

The unit of weight is the ser (seer), which varies in different Districts from about $1\frac{1}{2}$ lb. to 2·205 lbs. This latter is the standard ser as fixed by Government, and corresponds to the metrical kilogramme. For local calculations in Lower Bengal, the recognised ser may be taken at 2 lbs. The conversion of Indian into English weights would then be as follows:—

1 chatâk ($\frac{1}{16}$ of a ser) = 2 oz.
1 ser ($\frac{1}{40}$ of a maund) = 2 lbs.
1 man or maund (say) = 82 lbs.

LAND MEASURE.

The unit of land measure is the bighá, which varies from $\frac{1}{3}$ of an acre to almost one acre. The Government standard bighá is 1,400 square feet, or say $\frac{1}{3}$ of an acre; and this bighá has been uniformly adopted throughout the following volume.

STATISTICAL ACCOUNT

OF THE

DISTRICT OF PATNA.[1]

THE DISTRICT OF PATNÁ lies in the south centre of the Patná Division or Commissionership, between 24° 58′ and 25° 42′ north latitude, and 84° 44′ and 86° 05′ east longitude. It contains an area, according to the Boundary Commissioner in 1875, of 2101 square miles; and a population, as returned in the Census Report of 1872, of 1,559,638 souls. The chief town is Patná, or as it is com-

[1] This Account of Patná District is chiefly derived from the following sources:—(1) The answers to the six series of questions, furnished by Mr. A. C. Mangles, C.S., the Collector. (2) Dr. Martin's edition of the Statistics of Behar and Sháhábád, collected by Dr. Buchanan Hamilton, under the orders of the Supreme Government of India (1812). (3) General Cunningham's *Ancient Geography of India* (London, 1871). (4) Report on the Bengal Census of 1872, by Mr H. Beverley, C.S., with subsequent District Compilation, by Mr C. F. Magrath, C.S. (5) Papers and Reports, furnished by the Board of Revenue. (6) Area, Longitudes and Latitudes, furnished by the Surveyor General. (7) Annual Administration Reports of the Government of Bengal, of the Commissioner of Patná Division, of the Collector of the District, and of the Deputy Collector of Behar. (8) Trade Statistics for Patná City, compiled by Mr M. Rattray, Salt Superintendent at Patná, specially furnished through the Bengal Secretariat. (9) The *Statistical Reporter* from November 1875 to June 1876. (10) Annual Reports on the Police of the Lower Provinces. (11) Annual Report on the Jails of the Lower Provinces for 1872, with statistics for earlier years specially prepared in the office of the Inspector-General. (12) Annual Reports of the Educational Department for 1856-57, 1860-61, and the four years 1870-74. (13) Postal Statistics specially furnished by the Director-General of Post-Offices. (14) Annual Reports on the Charitable Dispensaries of Bengal. (15) Annual Reports of the Meteorological Department. (16) Medical Report specially furnished by Dr B. Simpson. I have also to thank Dr Durant and Mr C. Graham, of the Opium Department, the Deputy Collector, Sayyid Amír Husáin, and other native gentlemen, for assistance in the work.

monly called by the inhabitants, Azímábád, which adjoins on the east the Civil Station and administrative Headquarters at Bánkipur, and is situated on the south or right bank of the Ganges, in latitude 25° 36′, and longitude 85° 15′.

BOUNDARIES. The District of Patná is bounded on the north by the river Ganges, which separates it from the Districts of Tirhut and Sáran; on the west by the river Són, which separates it from the District of Sháhábád; on the east by Monghyr; and on the south by Gayá.

JURISDICTIONS. The Civil, Revenue, and Criminal Jurisdictions are now conterminous with each other. Formerly, Patná City constituted an independent District by itself, and the greater part of the present District of Patná formed a portion of the old District of Behar, afterwards Gayá. The two Districts of Patná and Gayá were not separated till 1825. Even after that separation, the latter District was found to be too large; and in 1866, the Sub-division of Behar, containing 796 estates, was transferred to Patná. In 1869, 19 estates in the north of the District were transferred to Tirhut; and the present boundaries of Patná District were then established. The different changes in the jurisdictions will be again noticed, in connexion with the Administrative History of the District.

THE GENERAL ASPECT OF THE DISTRICT is for the most part a dead level, except towards the south, where the ground is hilly. The soil is chiefly alluvial; and the country along the bank of the Ganges is peculiarly fertile, producing the finest crops of all descriptions. The general line of drainage in the District is from west to east, and high ground along the south of the Ganges forces back the rivers coming from the District of Gayá. The result is that during the rains nearly the whole interior of the District, south of a line drawn parallel to the Ganges and four or five miles from its bank, is inundated. There are no forests nor jungles of any extent, but fine groups of trees are found throughout the District. In the south-east, the District is for some thirty miles divided from Gayá by the Rájágríha hills, which run in a south-westerly direction from Giriyak towards Gayá.

HILLS. The Rájágríha hills consist, for the most part, of two parallel ridges with a narrow valley between, intersected by various ravines and passes. Adjacent to the two ridges are many detached peaks, spurs and hummocks. They seldom exceed a thousand feet in height; their general appearance is rocky, clothed in most

parts with thick low jungle. In character they are igneous, being composed almost entirely of quartz, siliceous hornstone or jasper. Hot springs, which will be noticed on a subsequent page, are very common in these hills. Beyond Giriyak there is a break in the ridge; but further on, in Monghyr District about Shaikhpurá, the rock crops up again to the surface.

To the north of this ridge at Behar, there is an isolated hill, which being composed of the same materials with the Rájágriha hills, may be considered as an outlying spur of that ridge. This hill is formed of parallel layers, rising from the east to the west, at an angle of about 20°. The layers are composed of granular siliceous hornstone, in most places grey, but in parts stained red. They vary in thickness from about six inches to two feet, and are intersected by numerous vertical fissures crossing each other at right angles. The eastern base of the hill is occupied with huts, and the summit is crowned by the ruins of an old mosque and graveyard. Towards the west, the hill is precipitous, rising abruptly from the surrounding plain.

RIVERS. THE GANGES, or as it should be called, the Gangá, forms the northern boundary of Patná District, from the confluence of its waters with those of the Són to the west, up to the village of Muránchí on the east. Its total length in Patná is, according to the Board of Revenue's Statistics, 93 miles. The channel of this great river is continually shifting, and islands appear and disappear year after year. Any account, therefore, of its course is liable to correction shortly after it has been written. For the sake of comparison, I have brought together some of the more important descriptions. The earliest notice that we have is that of Megasthenes, the ambassador of Seleucus Nicator, whose account has been preserved by Arrian. He describes Palibothra, the Greek form of the name Patali-putra, as situated near the confluence of the two great rivers, Erannoboas and Ganges. Now Patali-putra has been identified with Patná, and Erannoboas is the Greek form of Hiranyabáha, which has been identified with the Són, so that at that time the confluence of the Són and the Ganges was several miles east of its present position.

Dr Buchanan Hamilton gave [1812] a very full account of the course of the Ganges, pointing out the divergencies from Major Rennel's description, embodied in the 'Bengal Atlas,' 1772. He says, "The Ganges comes to the boundary of this District (Behar) just where it is joined by the Són, a little way above the town of Sherpur. From thence it passes east with an undivided channel, until it reaches

about two miles beyond the cantonments of Dinápur, forming in general the boundary between the Districts of Patná city and Sáran; but immediately above the cantonments, a small corner of the latter District is placed on the south side of the river. In this part of the Ganges, Dinápur and Díghá are the only places in the two Districts which carry on an export and import trade by water. The island, which Major Rennel represents in his survey as opposite to the cantonment of Dinápur, seems to have been carried away; and the other island, which was then situated east from it in the middle of the river, now in a great measure adheres to the southern bank. In the rainy season a passage still continues open; but in the fair season its upper end becomes perfectly dry, and boats can no longer reach the Company's cloth factory, situated on the original bank of the river. This island is now about six miles long, and, where largest, about one broad. The upper end belongs to this District (Behar), and the lower to Tirhut. In the rainy season, some goods are exported and imported by water at the Company's factory, and at Bákarganj. Many boats, however, especially those intended for the accommodation of travellers, are kept in the lower end of this channel at Bákarganj. The main channel, passing round the north side of the above-mentioned island, does not now receive the Gandak at Hájípur; a long, wide, and cultivated tongue of land projects from the west side of the Gandak, and passing east about six miles from Hájípur, separates the stream of the Gandak from the Ganges. In the rainy season, a small channel separates this tongue from the northern shore; and, consequently, the union of the two rivers is still supposed to take place where it did formerly, and on the full moon of Kártik (early in November), the holy spot is frequented by immense multitudes; and at Harſhar-chhatra on the west bank of the Gandak, opposite to Hájípur, there is then held a very great fair, especially for horses. In the great channel of the sacred river, between this tongue of land and the custom house at Patná, is a small island; but both this and the tongue belong to Tirhut. Below this island, the main channel washes the walls of the old city of Patná, where many goods are imported at Khwájah Kalánghát. Immediately below the old city is Márúfganj, the principal seat of trade in Patná; and a little lower down, at Rikábganj, there is some business. About the extremity of the suburbs, at Jafar Khán's garden, the Ganges divides into two branches, which surround a large island, divided into two very unequal portions, and about nine miles in length. Part of both por-

tions belong to the District of the city of Patná, and part to Tirhut. The river here taking a bend to the south, the branch which goes to the east of this island is by far the largest; but boats of any size can at all seasons pass through the western channel between the island and Fatwá. This is a place where there is much trade. From the lower part of this island to Bárh the Ganges runs easterly for about 21 miles, with an uninterrupted channel. For some way, part of the channel is claimed by the people of this District (Behar); but opposite to the whole division of Bárh, all the channel is considered as belonging to Tirhut. For about eight miles, however, above Bárh, there runs parallel to the Ganges an old channel of the river, navigable only in the rainy season, and separating from the mainland a narrow island called Rámnagar *diárá*, which belongs entirely to this District (Behar). Bárh is a place of very considerable trade; but the only place between it and Fatwá where exports or imports are made, is Kasbá-Nawábádá, a mart of very small importance. Below Bárh, the Ganges takes a considerable sweep to the north, and a narrow old channel separates from the mainland an island belonging to this District (Behar) called Malai *diárá;* but this channel is navigable only in the rains, nor is there any mart on this part of the river. From about five miles below Bárh, the Ganges runs south-east for about 28 miles to the boundary of the District of Behar with Bhágalpur. Opposite to Dariyápur, about sixteen miles in a direct line from Bárh, are two islands, one belonging to Tirhut and the other to Behar. Except at this last place, the whole of the great channel of the Ganges is alleged to belong to Tirhut, but the entire south bank is within Behar. On this are Mukámá and Dariyápur, two small marts. About two miles below Dariyápur, the Ganges sends off a small channel called Margang, or the dead river, which soon separates into two branches, each retaining the same name. After a course of eight or nine miles they reunite, and immediately afterwards, joining the Haluhangar, communicate with the Keul by means of the Rohíyá. In the dry season, the water of the Haluhangar, Margang and other adjoining creeks seems perfectly stagnant, and in the floods sometimes runs one way and sometimes another, according as partial rains swell one channel more than another. On the banks of the western or southern branch of the Margang is situated Barhíyá, a small mart. The eastern and northern branch of the Margang, which when Major Rennel made his survey, seems to have been the great channel of the river, is in parts of its course called Sarlá. It soon divides into

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two branches, the south-western of which, or the Sarlá, rejoins the first described and most westerly Margang; while the other, called also Margang, runs parallel to, and near, the great Ganges, until it approaches Súrajgarha, where it joins the Keul. These three old channels of the Ganges, together with its present grand stream and the Keul, include three very large and fertile islands, which have given rise to numerous disputes and bickerings; nor are the limits between the adjacent Districts of Bhágalpur, Tirhut, and Behar at all clearly defined." So runs Buchanan's description. It will be noticed that, though the river formed in general the line of division between the Districts of Sáran and Tirhut on the north, and what is now Patná on the south, yet in some places portions of the south bank of the river were considered as belonging to the northern Districts. This arrangement was caused by shiftings in the course of the river. At the present time, all the country lying south of the Ganges is considered as to be included within Patná District.

The following description of the river represents, so far as possible, the course of the main channel at the present day. It is not easy to fix the point where the Ganges enters Patná District. The whole country between Dinápur on the east, and the junction of the main channel of the Són with the Ganges on the west, is a low-lying tract, intersected with river channels, that coalesce during the rains and form one wide expanse of water. The course of the Són has been shifting for centuries. The junction of the two rivers, which is known to have been once at Patná, and is described by Dr Buchanan Hamilton as a little way above the town of Sherpur, is now still further to the west. In this low-lying ground, flooded as it is every year, there is no sign of any town or considerable village; consequently, we find it stated in the Statement of the Navigable Rivers of Bengal (published by the Bengal Office in 1866), that the point where the Ganges enters this District is the town of Dinápur. Thence the main channel of the river flows due east, leaving a narrow strip of exceedingly fertile country between the river and the road connecting Dinápur and Patná. Between these two places, at Dígha, the river is joined by the Patná Canal. Just beyond Bánkipur, the Ganges receives the Gandak from the north. During the rains the whole country between Hájípur on the Gandak and Bánkipur, a distance of about seven miles, forms one wide river; but as the floods recede, the real junction of the Gandak and the Ganges is seen to be, not at the old place opposite Hájípur, where the great

Sónpur fair is held, but at a point lower down the stream. The combined streams of these two great rivers flow past Patná. Opposite the city, there is a large sandy island. Lower down, the stream again divides into two channels; the lower one flows past Fatwá, and is navigable, though it is not so considerable as the other channel, which goes round the north side of the island formed by these two branches. The river now flows in a united stream as far as Bárh. The country to the north is very low, and is flooded every year, but there is only one main channel during the cold weather. Beyond Bárh, the Ganges takes a sweep to the north. During the rains, part of the water flows along in the direction of the railway, but it is useless for navigation. Some way below Bárh the river flows south-east past Mukámá, until it reaches Monghyr District.

Són.—Next in importance to the Ganges is the Són, which separates Patná from Sháhábád District. It enters the District near the village of Mahíbalípur, and flows generally in a northerly direction for forty-one miles, till it joins the Ganges. The point of junction was, according to the 'Bengal Atlas' of 1772, at Maner. In Dr Buchanan Hamilton's time, Maner was three miles at least above the confluence of the two rivers; and now the main stream is still further to the west. The river flows with an undivided channel nearly as wide as the Ganges (though the volume of water is much less) till it is crossed by the East India Railway at the Koilwár Station, about six miles from Arrah. Below this point the country is intersected with old channels, down which the Són water finds its way into the Ganges. The Són receives no tributaries while it forms the boundary of this District.

The Púnpún, though described as one of the navigable rivers of Bengal, is, at least in this District, chiefly remarkable for the number of the petty irrigation canals that it supplies with water. So much of the water is thus diverted, that the course of the Púnpún is continually changing, and only a small portion of this river ever reaches the Ganges. The course of the stream, till it approaches the canal at Naubatpar, is north-easterly; but from this point it takes a bend to the east, crosses the Patná and Gayá road about ten miles from Bánkipur, and joins the Ganges at Fatwá. The total length of the river, while in this District, is stated to be fifty-four miles. About nine miles from its junction with the Ganges, the Púnpún is joined by the Múrhar. Where the Púnpún enters the Ganges, the width of the river, which is enclosed with high steep banks, is about a hundred yards.

MINOR RIVERS.—The Murhar, which also comes from the south, divides into two channels before it enters Patná. Both channels flow generally in a north-easterly direction, and join the Púnpún near the same spot. The length of the Murhar in this District is twenty-nine miles. Both the Púnpún and the Murhar contain little or no water during the cold weather. The cultivators build dams across the stream, and the water is dispersed over the fields, or stored in the country reservoirs (*áhar*). None of the other streams in this District, with the exception of the Panchána, contain water all the year round. The Phálgú, on which Gayá is situated, a river remarkable for its sanctity, loses its very identity as soon as it enters Patná District. It divides into several branches, which dry up soon after the rains. The five rivers which irrigate the Nawádá Subdivision of Gayá District, all unite at Giriyak, and thence under the name of Panchána flow northwards to Behar town. Beyond Behar, the river loses itself in a number of little channels which are dispersed over the fields. The whole of the country to the south of Bárh is very low. Some of the waters of the Púnpún find their way down a channel, called the Dohá and afterwards the Mithwain, into this low land—where, like the Panchána, they are used for irrigation. The strip of high land south of the Ganges effectually stops any of these streams from entering the great river, so they meander about in a purposeless way, known by different local names, till the necessities of irrigation, and the dryness of the season leave nothing but the tortuous sandy beds to mark the direction of their courses. The only other river worth mention is the Sakrí, which after leaving Gayá bends to the east, and irrigates the extreme south and east of Patná District.

The constant changes in the river courses have been already referred to. The Ganges does not appear to have made any permanent sweep either to the north or to the south; but the Són has certainly moved its channel from ten to fifteen miles further to the west.

The beds of the rivers are all sandy; and the banks, in general, are low and sloping, so that the adjacent country is regularly flooded.

LAKES AND MARSHES.—There are, properly speaking, no marshes or lakes in the District of Patná; but, as mentioned above, most of the interior of the District is inundated during the rains.

CANALS.—One of the most important branches of the Són Canal passes through the west of the District. This Canal System is fully described in the Statistical Account of Sháhábád District (Vol. xii). It will probably be in working order in 1876 or 1877. The Patná

Canal branches off from the Eastern Main Canal in Gayá District, about four miles from the village of Bárun, where the Són is crossed by an anicut or weir, which diverts the water into the Eastern and Western Main Canals. The Patná Canal is designed to irrigate the country lying to the east of the Són. It is 79 miles in length, of which 36 miles lie within Patná District; and it commands an area of 780 square miles, or 449,200 acres. For irrigating this area, the water will be conveyed by means of distributaries. The course of the canal from its commencement is, in general, parallel with that of the Són; but shortly after entering this District it bends to the east, following an old channel of the Són, and joins the Ganges at Dígha, a village situated between Bánkipur and Dinápur. By the close of the administrative year, 31st March 1875, the earthwork of the Patná Canal was nearly completed; of the sixteen bridges, six had been opened for traffic, and the remainder were in a forward state; and the waste-weirs were mostly finished. During the famine of 1873-74, the Són Canal Works not only gave employment to numbers of labourers, mostly local, amounting at the fullest time to over 40,000 persons; but the water which was passed through the unfinished channels irrigated nearly 160,000 acres, increasing the flood supply, according to the estimate of Department of Public Works, by 70,000 tons.

The Annual Loss of Life by Drowning is returned by the Collector, who calculates the average from the number of deaths reported by the Police for three years, at 309.

River Traffic.—There are four towns besides Patná, viz., Dinápur, Márúfganj, Fatwá, and Bárh, situated on the south bank of the Ganges, which the Collector states are in a great measure supported by river traffic. He gives as the principal imports—salt, rice, cotton, timber, and sugar; and as the chief exports—wheat, barley, oil seeds, *ghi*, and iron.

In 1872, a system of registration was established by Sir G. Campbell, at Sáhibganj on the Ganges, with the object of ascertaining the river traffic between Eastern and Northern Bengal on the one hand, and the Districts of Behar and of the North-Western Provinces on the other. A considerable proportion of the Patná trade is carried on with Calcutta, and the extent of that part of this trade, and also of that with Eastern Bengal, which is carried by boat down the Ganges, may be estimated from the returns obtained at Sáhibganj. The following paragraphs are taken from the *Statistical Reporter*, November 1875:—"The two great articles of produce,

rice and oil seeds, which together make up more than one half of the whole Ganges traffic, determine the condition of the river trade. Rice comes into the Bengal markets in December and January, and is despatched up country for consumption in Behar and Benáres during the dry season." The boats are tracked up against the stream by means of ropes fastened to the top of the mast, though wind and sails occasionally help them. Oil seeds come into the Behar market in April and May, and are despatched to Calcutta for export during July and the rainy season, when the streams are strong and the downstream traffic is largest.

" Placing Calcutta on one side, the largest mart on the Ganges is Patná, where the annual number of registered transactions exceeds 1,300,000 *maunds*, or 46,500 tons. In 1873, the total imports amounted to 853,313 *maunds*, or 30,475 tons; and the total exports to 483,611 *maunds*, or 17,271 tons."

It must be remembered that the city of Patná is the great centre for the collection and distribution of all the trade of South Behar. The following figures only show that portion of this trade which is Ganges borne, and not the total imports and exports of the District.

DOWNSTREAM TRAFFIC for the years 1873-1874.—*Oil seeds* form the chief article of export from the District of Patná. In 1873, the amount despatched by boat down the Ganges was 352,060 *maunds*, or 12,573 tons, 11 cwt. In 1874, the amount was 398,181 *maunds*, or 14,220 tons, 15 cwt.

Sugar is largely exported from Patná, chiefly to Calcutta, Maldah and Murshidábád. In 1873, 61,664 *maunds*, or 2202 tons, 5 cwt., were despatched by boat downstream; and in 1874, 26,566 *maunds*, or 948 tons, 16 cwt.

Tobacco, which is scarcely grown at all in the Districts of South Behar, is imported from Tirhut, and shipped at Patná. In 1873, 33,362 *maunds*, or 1191 tons, were despatched downstream, chiefly to Calcutta; and in 1874, 29,568 *maunds*, or 1056 tons.

Wheat is exported from Patná, but not to any great extent. I give the figures for 1872, as in 1873 and 1874 the trade was probably affected by the scarcity. The amount shipped downstream in 1872 was 25,684 *maunds*, or 917 tons, 6 cwt.

Pulses and gram are largely exported, chiefly to Calcutta. The amount sent by boat in 1873 was 213,309 *maunds*, or 7618 tons. In 1874, a still larger amount was shipped, viz., 250,459 *maunds*, or 8945 tons.

Saltpetre.—From Patná the exports by boat are small, but by rail they are very considerable; and it appears that the trade by rail has been lately increasing at the expense of the river traffic. In 1872 and 1873, the amount of saltpetre shipped each year was about 52,000 *maunds*, or 1857 tons; but in 1874, the river traffic had fallen to 29,951 *maunds*, or 1069 tons, 13 cwt.

Hides.—The Ganges-borne trade in hides is very small, for it is supposed that they spoil in a long river journey, during the rains. The trade in hides sets in towards Patná from all the surrounding Districts, and also from the North-Western Provinces, being based on advances given in Patná; and from that city the hides are exported by rail to Calcutta in large quantities.

Vegetable produce is largely exported, chiefly to Calcutta, from all the Behar Districts. In 1874, Patná alone supplied more than 80,000 *maunds*, or 2857 tons; of which a large proportion consisted of potatoes, cauliflowers, and onions.

The UPSTREAM TRAFFIC consists chiefly of rice, salt, and pulses.

Rice, including paddy, forms by far the largest item in the upstream traffic, about three million *maunds*, or about 110,000 tons, being sent every season up the Ganges from the Districts of Northern and Eastern Bengal. Of this amount, nearly one million *maunds*, or about one-third, are consigned to Patná, for consumption and distribution to other Districts.

Salt.—After rice, the next most important item of upstream traffic is salt, which is entirely despatched from Calcutta, and Bhadresar in Húglí District, where it is stored by dealers who have imported it from Calcutta. In 1873, 75,891 *maunds*, or 2710 tons, 8 cwt., were consigned to Patná; and in 1874, 63,035 *maunds*, or 2251 tons. Patná, however, gets most of its salt by rail, and the importation by rail is probably increasing.

Pulses are sent chiefly from Murshidábád, and are consigned to Kuserá in Tirhut, and other places in the Patná Division.

The preceding paragraphs refer only to that portion of the Patná river trade which passes Sáhibganj on the Ganges. Since September 1875, a new system of registration has been adopted, by which the river traffic is registered on all the great water ways of Bengal and Behar. A registry-station has been established in Patná city, opposite the railway *ghát*, and just below the confluences of the Són and Gandak with the Ganges. The returns thus obtained are published monthly in the *Statistical Reporter*. The details of the Patná trade will be

given at length on a subsequent page, under the heading Commerce and Trade.

THE BOATS used for the transport of this enormous traffic are all country made. They are in general broad in the beam, and can therefore be used in comparatively shallow water. The larger ones have a roof-like deck to protect the goods inside from the weather. There is one mast, on which a cloth sail full of rents and patches is hoisted when the wind is favourable. When going down stream, they are propelled from the stern by means of long bamboo punt-poles, and steered by a huge rudder of the rudest construction. On the return journey, which is generally made when the river is at its lowest, the boats are tracked up against the stream by means of ropes fastened to the top of the mast. Each boatman has a separate rope, so that none can shirk work without detection. One or two men remain in the boat for the purpose of steering, but the rest walk along the tow path. Should there be any wind, the tow ropes are coiled up and the sail is hoisted. For crossing the Ganges or the Són, smaller boats are used. Some are decked with bamboos or boards, on which a little straw is sometimes put, for conveying horses or bullock-carts; but passengers are generally taken across in undecked boats. These boats are propelled by bamboo punt-poles, and sometimes also with a pair of oars. The rowers sit near the prow, all on the same seat; and the oars, which are formed of a bit of board tied with rope to a short bamboo handle, work against pegs to which they are loosely fastened with rope. Little or no attention is paid to keeping time; and the rowers, when working hard, rise from their seats at every stroke. The punt-poles are used in the ordinary way. A long narrow "dug-out" (*dingí*), cut from the trunk of a tree is often used for crossing rivers. Sometimes two of these "dug-outs" are lashed together to support a bamboo raft. The Panchána is crossed by this means a few miles south of Bakhtiárpur. During the rains, when the country is inundated for miles, the villagers travel about on small rafts, supported on inverted earthenware pots (*gharú*). These rafts, called *gharnái*, are also used in Gayá District. Old men and children are sometimes to be seen seated astride on one of these earthenware pots, which helps them across gullies of water that are too deep to ford.

IRRIGATION.—It has been already stated that the river water in Patná District is so much used for irrigation, that the streams are not only diverted from their courses, but are in many cases finally

absorbed before they ever reach the Ganges. The rivers are dammed with weirs made of earth, called *bandhs;* and the water is carried off by means of water courses (*páin*), which are often many miles in length, to large reservoirs (*áhar*), where it is stored until it is required for use. These reservoirs have curved banks, which are sometimes upwards of a mile in length; but in general, they are much smaller. The expense both of making and repairing these canals and reservoirs is entirely defrayed by the landowners, who appoint proper persons to divide the water among the tenantry. The method of using the water is thus described by Dr Buchanan Hamilton. "During the height of the floods, these canals and reservoirs afford a supply by merely allowing the water to flow on the fields through sluices, which usually consist of a hollow *tár* or palm tree, the end of which is filled with clay when it is intended that the water should be confined. In the canals, the water is raised to the level of each man's sluice by a small temporary dam of earth. Towards the end of the season, the water must be raised from both reservoirs and canals by machinery. The basket suspended by ropes, called *chánr*, is sometimes used, when the quantity of water remaining is small. But when the quantity of water is considerable, the machine like a canoe is used, if the height to which it is to be raised is small; while the pot raised by a lever is preferred when the height is considerable. The trouble attending this is not so great as might be imagined; because, after the fields next the reservoir have been filled, the same water is allowed to flow on to others, without any additional labour. The greater portion of the winter crops, vegetables and sugar cane are watered from wells. The method of raising the water is by means of a pot suspended from a lever, called a *látha*. This machine consists of an upright post as a fulcrum, on which a beam works. At one end the bucket is attached, and at the other a weight." These *láthas* are in common use all over Behar, and have been described in the Statistical Account of Gayá District (Vol. xii., p. 106). A well usually contains more than one *látha;* and where practicable, should contain four or five, which is the maximum number that can be worked by a single man. According to the common estimate, three men, working with two *láthas*, can water from one-third to two-thirds of an acre in a day.

FISHERIES.—Except on the banks of the Ganges, fish is scarce during the greater part of the year, and mostly of very poor quality. In the Són, indeed, the fish is better than in the Ganges; but the quantity is not large. The other rivers of the District are mere

torrents; and though fish ascend in the rainy season, and are caught when the water subsides, the supply is trifling. The reservoirs made for watering the fields yield a considerable quantity of fish during four or five months in the year; but all the kinds are small, seldom exceeding three or four inches in length. In August, every rice field swarms with such fishes; many of which have, no doubt, made their way up from the rivers, and thence through the canals used in irrigation, and through the rills that fall from the fields. The greater number, however, are bred from eggs that remain dry in the soil, until hatched by the heat and moisture of the rainy season. In the Ganges, the supply of fish is copious from the middle of October until the rainy season has swollen the river, about the end of June. The fisheries in the pools and reaches of the rivers in the interior, and in reservoirs and ponds, are annexed to the lands by which they are surrounded, and are let for very trifling sums. The main stream of the Ganges was formerly free for all; but fishermen had to pay a high rent for the land where their huts were built, on the river bank. The Són fisheries, from Faridpur to Rámpur-Ghogar, are now leased annually in one lot. In 1875, this block was let for £10. The Ganges fisheries are now leased in two lots. The higher one, from Sherpur to Jathúlí, was let in 1875 for £275, and the lower half, from Jathúlí to Rámpur-Dumrí, for £165, 10s. The total Government revenue, therefore, from fisheries in 1875 was £450, 10s. There are no fishing towns, and very few men live throughout the whole year by fishing. During the rainy season those near the Ganges act chiefly as boatmen, and fish for about eight months. Dr Buchanan Hamilton estimated the number of able-bodied men engaged in fishing on the Ganges at 1200; and the profits of each man at from 6s to 10s a month. According to the Census of 1872, the Hindu fishing and boating castes in Patná District numbered 23,752 persons, or 1·5 per cent. of the total population.

The nets used for catching fish are the *mahánjál*, a large net with 1½ inch meshes, which requires twenty men; the casting net (*jál*), which is used by one man; the *sondí*, a net for two men, worked with a bamboo pole at each end; and the *sarká*, a small meshed string net, which is used by a single person. Fish are also caught by means of traps (*ársí*), made of split bamboos, which are placed across a stream, and are so constructed that while the water passes through the slits, the fish when once in cannot escape. Porpoises abound in the Ganges, especially near the junction of the Són, and of the Gandak; but they are seldom caught. Both kinds of croco-

diles are found in the Ganges, but the long-nosed species (*gharíál*) is the more common. Tortoises (*kachhúá*) are very numerous, and are caught by the fishermen, who eat them. Crustaceous fishes are of three sizes: one, as large as a small lobster, is rare, but the prawn (*jhingá*) and the shrimp (*ichná*) are very common. A list of the Són fishes will be found in the Statistical Account of Gayá District (Vol. xii. 24, 25). Most of them are found also in the Ganges, but the flavour is inferior. Those most generally sold in the market are *rohu*, which sometimes weighs 40 lbs., *hilsá*, *boárí*, *báim*, *tengrá*, *bachwá*, *papdá*, *buláá*, and *chilhuá*.

Lines of Drainage.—The land from the south of the District slopes slightly towards the Ganges; but the drainage is arrested by a strip of high land along the south bank of the river, so that the general run of the drainage is from west to east. All the rivers, which flow nearly due northwards from Gayá District, take a sharp turn to the east soon after crossing the Patná boundary; and with the exception of the Púnpún river, do not join the Ganges at all, as long as it bounds this District.

Forests, Jungles, Marshes, and Pasturage Grounds do not exist in Patná District, which is cultivated over its entire area.

The Mineral Products consist of building stone, which may be dug from the hill at Behar; *silájít*, a medicinal substance which exudes from the rock near the hot springs at Tapoban and Rájgír; calcareous nodules (*kankar*); and saline efflorescence.

Feræ Naturæ.—Leopards are hardly ever found in Patná District, but one was killed near Behar town in 1876. Bears are found in the Rájágrílha hills. Wolves and jackals are common; and hyenas are sometimes seen. The small Indian fox is not uncommon. There are a very few porcupines. In the drier parts of the District hares are numerous, and are sometimes netted by the lower classes. The small striped squirrel (*rukhí*) is exceedingly common, both in houses and plantations.

Birds of prey are numerous, and hawking used to be a favourite amusement among rich natives. Duck and quail abound in the cold season. Partridges and wild geese are not so common; but ortolans (*bageri*) are abundant, and are very destructive to the crops that remain in the spring.

In 1870, the number of deaths from wolf-bite was returned at 229. Though a reward of £2 is offered for each full-grown wolf, very few are killed. In the three years from 1873 to 1875, only 5 deaths were reported.

In 1873, deaths from snake-bite were reported at 248; in 1874, the number was 275. By 1875 the number had further increased to 314; though a reward of 4 *ánnás* or 6d was offered for each cobra, and 755 venomous snakes were killed during the year.

EARLY ESTIMATES OF THE POPULATION.—The survey of the Districts of Behar and Patná city in 1812 by Dr Buchanan Hamilton, under the directions issued by Government, 11th September 1807, has been alluded to in the Statistical Account of Gayá District. The method employed by Dr B. Hamilton for estimating the population is thus described in the Census Report of 1872. He first ascertained the extent of cultivation; and then, allowing five or six acres, according to the physical character of the District, as the quantity of land cultivated by a single plough, and assuming that each plough represented five persons old and young, he arrived at the aggregate agricultural population. He then made enquiries to ascertain the proportion that persons employed in agriculture bore to the other classes of society, and afterwards formed the total amount as it appears below. These estimates were sometimes checked by calculations based on other data. The method appears to be a very unlikely one to result in a near approximation to the facts; but the remarkable agreement between Dr Buchanan Hamilton's figures and those obtained in 1872, compels us to pay more weight to his estimates than to the other early enumerations, which have been proved to be very far from accurate. The total population of the nine police circles (which nearly correspond with the present District of Patná) was estimated by him at 1,308,270 souls. The several numbers were as follow:—Patná city—houses, 52,000; population, 312,000; Fatwá—houses, 27,420; population, 100,700; Naubatpur—houses, 13,839; population, 83,200; Bánkipur Jaiwar—houses, 20,601; population, 83,170; Sherpur—houses, 9234; population, 30,200; Bárh—houses, 27,126; population, 96,950; Behar—houses, 102,745; population, 203,900; Hilsá—houses, 121,920; population, 262,200; Bikrám—houses, 41,456; population, 135,950; total houses, 416,341; total population, 1,308,270. Lieutenant Maxwell, in his Survey Report of Patná District (1841—1843), says:—"The Census taken in 1837 gives a population of 561,658 souls for the *mufassal*, or interior, and 284,132, for the city, making a total of 845,790 souls for the whole District." The area of the District was then 1,836 square miles. In the Parliamentary returns of 1857, the population is stated at 1,200,000 for an area of 1,828 square miles; but this

figure was subsequently reduced to 900,000. This number was obtained by multiplying the number of houses on the *chaukidári* register by four and a half; but as the Collector pointed out in 1870, this proportion of inmates to each house is very far below the truth.

According to the Board of Revenue's Statistics, published in 1868-69, the area of the District was 210,122 square miles; the number of villages, 3,500; the number of houses, 135,472, of which 1,740 were made of masonry; and the total population, 900,000. In 1869, there was an experimental Census taken in Patná city, and some other towns in the District; but the figures are known to be utterly untrustworthy, and, therefore, need not be given here. The Census of 1872 gave the population of Patná city at 158,900 souls, or rather more than half Buchanan-Hamilton's estimate of 312,000; but he included an area of twenty square miles, while the present municipal boundaries comprise an area of only about nine square miles. Still, it is believed that the return of 158,900 is below the mark; for the Census of the towns generally in Behar was not well managed, and Patná city formed no exception to the rule.

PRELIMINARY CENSUS OF 1871.—Previous to the Census of 1872, there was a second experimental Census taken throughout the whole District in 1871. The advantages of this preliminary Census are sufficiently obvious. It rendered the enumerators and the people familiar with the novelty of the Government order, and thus facilitated the taking of the regular Census. The preliminary returns also were scrutinized; errors and omissions were pointed out to the individual enumerators, and then rectified by them. If this course had not been adopted, it would have been found almost impossible to take an approximately correct Census in one day. The machinery employed in taking the double Census of 1871 and 1872 was well adapted for the purpose, the village accountants or *patwáris* being employed as the enumerators. This office of *patwári*, which has almost disappeared in Bengal, still existed in the Behar Districts. As soon as the *patwári* registers had been written up to date, and corrected lists of the villages had been prepared, the *patwáris* were summoned to head-quarters, and furnished with forms, and their duties were explained to them. Though the project of a general Census was at this juncture postponed by the Government of India, the Commissioner of Patná was unwilling to interrupt the work, and thus the preliminary Census of 1871 was completed.

CENSUS OF 1872.—When fresh orders were received from Government in June 1871, the *patwáris* were recalled, and a second enumeration of the population was recommenced, and carried through. The general results of this Census disclosed a total population of 1,559,638 souls, inhabiting 269,814 houses; the average density of the population being 742 to the square mile. This pressure of the population on the soil is greater than that in any District of Bengal proper, except the metropolitan Districts of the Twenty-four Parganás and Húglí, and is but slightly less than in the adjacent District of Sáran.

The table on the opposite page illustrates the area and population of each police circle and Subdivision in the District, as returned in the Census Report, from which it is quoted *verbatim*.

ABSTRACT OF THE POPULATION, ETC., OF EACH SUBDIVISION AND POLICE CIRCLE (THANA) IN PATNA DISTRICT, 1872.

	Subdivision.	Police Circle (*thána*).	Area in Square Miles.	Number of Villages or Townships.	Number of Houses.	Total Population.	Averages, calculated by the Census Officers: Persons per Sq. Mile.	Villages or Townships per Sq. Mile.	Persons per Village or Township.	Houses per Sq. Mile.	Persons per House.
1.	SADR, OR HEAD-QUARTERS,	Patná Municipality,	9	1	31,637	158,900	17,656	·11	158,900	3515	5·0
		Patná,	40	72	4,481	24,876	622	1·80	345	112	5·6
		Bánkipur,	92	284	13,307	72,746	791	3·08	256	145	5·5
		Naubatpur,	125	359	13,589	83,290	666	2·87	232	109	6·1
		Masaurhi,	195	432	18,546	103,741	532	2·21	240	95	5·6
		Paliganj,	159	223	10,572	79,074	497	1·40	355	66	7·5
		Subdivisional Total,	620	1371	92,132	522,627	843	2·21	381	149	5·7
2.	DINAPUR,	Dinápur,	21	37	11,168	61,300	2,919	1·76	1,657	532	5·5
		Maner,	111	258	14,284	80,037	721	2·32	310	129	5·6
		Subdivisional Total,	132	295	25,452	141,337	1,071	2·32	479	193	5·6
3.	BARH,	Fatwá,	97	190	15,378	77,569	800	1·96	408	159	5·0
		Bakhtiyárpur,	109	151	10,630	58,956	541	1·38	390	98	5·5
		Bárh,	181	233	19,545	109,337	604	1·28	469	108	5·6
		Mukámá,	170	132	13,350	78,924	464	·78	598	79	5·9
		Subdivisional Total,	557	706	58,903	324,786	583	1·26	460	106	5·5
4.	BEHAR,	Behar,	320	350	41,005	266,191	832	1·09	761	128	6·5
		Hilsá,	237	406	27,143	158,922	671	1·71	391	115	5·9
		Atásarái,	235	284	25,179	145,775	620	1·21	513	107	5·7
		Subdivisional Total,	792	1040	93,327	570,888	721	1·31	549	118	6·1
		DISTRICT TOTAL,	2101	3412	269,814	1,559,638	742	1·62	457	128	5·8

POPULATION CLASSIFIED ACCORDING TO SEX AND AGE.—The total population of Patná District amounts to 1,559,638 persons, viz., 761,877 males, and 797,761 females; the proportion of males in the total population being 48·8 per cent. Classified according to age, the Census gives the following results:—Hindus, under 12 years of age, males, 237,394; females, 211,005; above 12 years, males, 433,756; females, 481,136: Muhammadans, under 12 years, males, 32,585; females, 28,988; above 12 years, males, 56,132; females, 75,283: Christians, under 12 years, males, 361; females, 323; above 12 years, males, 1383; females, 633: other denominations not classified separately, under 12 years, male, 143; females, 87; above 12 years, males, 123; females, 306. Total of all classes:—under 12 years, males, 270,483; females, 240,403; above 12 years, males, 491,394; females, 557,358.

INFIRMITIES.—The number of insane is returned at 284, or ·018 per cent. of the total population; idiots at 68, or ·0044 per cent. of the population; deaf and dumb at 1082, or ·069 per cent. of the population; blind 2343, or ·15 per cent. of the population; and lepers, 653, or ·042 per cent. of the population.

The details given in the District Census Compilation, showing the occupations of the people, are omitted, as they do not stand the test of statistical criticism.

ETHNICAL DIVISION OF THE PEOPLE.—The following table is taken from the District Census Compilation, drawn up by M. Magrath, C.S.

NAME OF NATIONALITY, TRIBE, OR CASTE.	Number.	NAME OF NATIONALITY, TRIBE, OR CASTE.	Number
I.—NON-ASIATICS.		AMERICANS.	
EUROPEANS.		West Indian . .	3
English . . .	959	Unspecified . . .	6
Irish . . .	507		
Scotch . . .	77	Total .	9
Welsh . .	12		
French . . .	6	AUSTRALASIAN.	
German . . .	22	Australian . .	1
Greek . . .	1		
Italian . . .	5	Total of Non-Asiatics .	1,630
Unspecified . .	31		
		II.—MIXED RACES.	
Total .	1,620	Eurasian . .	590

Name of Nationality, Tribe, or Caste.	Number.
III.—ASIATICS.	
A.—Other than Natives of India and British Burmah.	
Jew	25
Malaccan	2
Nepálís	170
Total	197
B.—Natives of India and British Burmah.	
1. Aboriginal Tribes.	
Bhar	28
Dhángar	6
Kanjhar	37
Kol	158
Nat	170
Santál	4
Others	26
Total	429
2. Semi-Hinduised Aboriginals.	
Arakh and Baheliá	186
Bágdí ,,	3
Bari	928
Bhuiyá	70
Bind	3,400
Cháin	6,780
Chamár	47,067
Dom	6,116
Dosádh	84,900
Hárí	14
Mihtar	1,920
Musáhar	27,208
Pásí	33,299
Rájwár	3,244
Others	14
Total	215,149
3. Hindus.	
(1) *Superior Castes.*	
Bráhman	39,878
Rájput	60,079
Total	99,957
(2) *Intermediate Castes.*	
Bábhan	116,714
Baidyá	17
Bhát	1,938
Kathak	98
Káyasth	28,191
Krishnapachhí	98
Total	147,056
(3) *Trading Castes.*	
Agarwálá	1,139
Agráhrí	833
Baniyá	5,737
Barnawár	3,032
Kasarwání	3,737
Khatrí	1,938
Máhurí	8,946
Nauniyár	2,416
Rauniyár	2,849
Sindurıyár	1,595
Others	3,189
Total	35,411
(4) *Pastoral Castes.*	
Garerí	10,144
Goálá	179,848
Gujár and Ját	511
Total	190,503
(5) *Castes engaged in preparing Cooked Food.*	
Halwái	9,716
Kándu	30,430
Total	40,146
(6) *Agricultural Castes.*	
Báruí and Támbulí	8,675
Koerí	81,561
Kurmí	165,463
Málí	4,995
Total	260,694

Name of Nationality, Tribe, or Caste.	Number
(7) *Castes engaged chiefly in Personal Service.*	
Amanth	51
Dhánuk	25,038
Dhobí	12,459
Hajjám or Nápit	25,570
Káhár	74,721
Total	137,839
(8) *Artisan Castes.*	
Barhái	23,660
Chhipí	67
Kánsárí and Thatherá	4,344
Kúmár	20,581
Láherí	1,424
Lohár	7,304
Sonár	21,101
Sunrí	16,666
Telí	47,509
Total	142,656
(9) *Weaver Castes.*	
Benaudiyá	937
Dhuniyá	90
Jogí and Patuá	5,016
Tántí	12,958
Tatawá	4,557
Total	23,558
(10) *Labouring Castes.*	
Beldár	18,461
Kora	1
Nuniyá	10,316
Total	28,778
(11) *Castes engaged in Selling Fish and Vegetables.*	
Khatik, &c.	1,746
(12) *Boating and Fishing Castes.*	
Gonrhí	170
Keut	427
Málá	17,559
Tior	1,185
Others	4,411
Total	23,752

Name of Nationality, Tribe, or Caste.	Number.
(13) *Dancer, Musician, Beggar, and Vagabond Castes.*	
Bhánr	23
Dhárhí	1,188
Others	146
Total	1,357
(14) *Persons enumerated by Nationality only.*	
Madrásís, &c.	8
(15) *Persons of Unknown or Unspecified Castes*	10,954
Grand Total of Hindus	1,144,415
4.—Persons of Hindu Origin not Recognising Caste.	
Atith	106
Vaishnav	2,082
Nánakshábí	282
Sanyásí	937
Native Christians	480
Others	353
Total	4,240
5.—Muhammadans.	
Mughul	286
Pathán	6,432
Sayyid	9,827
Shaikh	40,965
Unspecified	135,478
Total	192,988
Total of Natives of India	1,557,221
Total of Asiatics	1,557,418
Grand Total	1,559,638

THE ABORIGINAL TRIBES in Patná District are very inconsiderable in numbers. The Census Report returns a total of only 429. Of these, the Nats, who are a vagabond race closely resembling the European gipsies, are found in all parts of the District. The Kols, who chiefly come from the neighbouring District of Monghyr, are found in the police circle of Mukámá. Dr Buchanan-Hamilton says that the majority of these Kols are workers in iron.

IMMIGRATION AND EMIGRATION.—The Collector states that there is now no general or extensive immigration into Patná District, and that the number of emigrants, also, is not large. A certain number of men go to take service in other parts of India, but they generally leave their families behind, and finally return to their homes with their earnings. Of late years, the comparatively high prices paid for labour by the Department of Public Works, on the Són Canal Works, have certainly attracted some immigrants; but this is a special case, and there is no fear of the pressure of the population on the soil, which is already heavy enough, being increased from this cause. On the other hand, emigration appears to be making but little progress. There are recruiting centres at Patná, Dinápur, Bárh, and Behar; but the average number of emigrants every year continues to be very low. The taste for emigration may come in time; but at present there is not the faintest symptom of it, and it will be very many years before it can have any perceptible effect on the population. For the three years, 1868 to 1870, the average number of emigrants registered at Patná and Dinápur (there were none from Bárh and Behar) was 879, of whom the majority belonged to the labouring classes, and were bound for the West Indies. In 1872-73 there were 850 emigrants; and in the famine year, 1873-74, in spite of the increased activity of the recruiting officers, there were only 2800 emigrants registered, and of these less than 1000 were residents of the District. The endeavour to obtain recruits for Burmah was by no means a success. The suspicion with which natives regard any suggestion to emigrate at all, was intensified by the circumstance that Burmah was in their eyes an absolutely new country. The Commissioner, Mr Bayley, thinks that a higher paid and more numerous staff of recruiting agents is necessary to command success. He points out, also, that recruiting by Government officials is heavily handicapped, when it comes into competition with recruiting by private agency. A recruiter who has returned from the tea districts, or from the West India colonies, or who can point to

successful emigrants who have so returned, is much more likely to persuade his countrymen than one who is the paid servant of Government, and can only say "The Government wishes you to go for your own benefit." A native is sure to view such a statement with suspicion, and to attribute to Government some deep and recondite motive, probably a bad one, for the advice. Considering the miserable hand-to-mouth existence of a large portion of the people of Behar, their industrious habits and willingness to take service in other parts of India, and also the number of men who come back with really large sums of money from the West India colonies, it is very strange that recruiting depôts, during all the years they have been at work, should have got so little hold of the surplus population.

HINDU CASTES.—As stated in the Statistical Accounts of Gayá and Sháhábád Districts (Vol. xii.), the same caste distinctions obtain throughout all the Districts of South Behar. The following account, therefore, will apply generally to the three Districts of Patná, Gayá, and Sháhábád. The description of each caste is taken from Mr Magrath's memorandum on the castes of Behar, supplemented, in a few instances, by such information as I could obtain from other sources. The numbers of each caste from the Census Report of 1872.

(1) BRÁHMAN: number in Patná, 39,878. They are divided into several tribes and subdivisions, of which the following are enumerated in the lists. *Achárjyá* is a title, signifying one who instructs, given to Bráhmans who perform certain offices. In Gayá, the Bráhmans employed by the *Gayáwáls* to lead the pilgrims in their devotions are called by this name. *Brahmachári* is a name assumed by any low Bráhman, who professes to be absorbed in study, while he uses the name as a cloak for mendicancy. *Dakantíyá* are a tribe of vagrants from the North-Western Provinces of Bráhman origin. They are classed by Sir H. Elliot with the *Jotsí* Bráhmans, but Mr Magrath thinks that this is a mistake. *Dhámin*, or *Pretíyá* Bráhmans, are to be found as vagrants in many parts of south Behar, but their head-quarters are at Pretsílá, a hill about four miles from Gayá, which is one of the sacred places visited by the pilgrims. The *Dhámins* collect all fees given at this place, and after giving a percentage to the *Gayáwáls*, retain the remainder. Mr Magrath says that this class, under the direction of the *Gayáwáls*, performs the ceremonies for the pilgrims at Gayá; but as I have said above, the Bráhman who accompanies the pilgrim to all the sacred places in turn, is called *Achárjyá*. The

Dhámins do not follow the pilgrims, but remain at some particular spot, such as Pretsílá, Rámsílá, Sítaláthán (a temple near the tank Utarmánus, sacred to the Goddess of small-pox), or Bramhajuín, and there collect fees, of which the greater part goes to the *Gayáwáls*. *Dúbeh* is properly the title given to any Bráhman who is learned in two of the *Vedas*. *Ganaks* are hereditary astrologers. *Gayáwáls* are the proprietors of the sacred places visited by pilgrims to Gayá. They have been fully described in the Statistical Account of Gayá District. *Joisí* is the name given to Bráhmans employed as priests by different classes. *Kantáhá* or *Mahápátra* is the Bráhman engaged to conduct the funeral ceremony. *Nagar*, who are the only class of Dravidá Bráhmans enumerated, are not numerous in Behar. *Pandá* is the name ordinarily given to a temple priest. *Kanaujiá* is the first of the tribes of the Panch-Gaur subdivision of Bráhmans, which is divided into *Kanaujiá* proper, *Sarwariá*, *Jijhotiá*, *Sanadhiá* and *Bengáli Kanaujiá*. Of these the first two are most commonly found in Patná and Sháhábád Districts. *Sárosat* is the second of the tribes of the Panch-Gaur Bráhmans. They are not very numerous; but some are found in every District. *Maithili*, the fourth tribe of the Panch-Gaur, are not so numerous in South Behar as north of the Ganges and in Bhágalpur. Besides those tribes enumerated in the Census, Mr Magrath mentions a large colony of *Sákáldwipis* from Ceylon, a few Kashmírí Bráhmans, and also representatives of other tribes. The *Sákáldwipis* are described by Dr Buchanan Hamilton. They were formerly called *Magas*, and gave their name to the great kingdom of Magadha; but the reason for their leaving Ceylon and settling in these parts is variously given. The date of their arrival is also disputed. According to the *Rudra-yamal*, they were brought to this country in the Iron Age after the total corruption of manners; and all modern Bráhmans are their descendants. In the *Ayodhyá Tehanda* of the *Skandha Púrán* it is stated that the *Magas* were invited over by Dasarath, the father of Rámá, in the Silver age, and were afterwards induced to settle at Sambakhyágrám, a place near Giriyak. Mr Magrath says that they will all eat together,—regardless of the particular line of occupation they may follow, except the priests of the low castes, who are not allowed communion with the others. They will also drink water from a vessel from which another person has already drunk. Many of them are landowners, and some have disgraced themselves by following the profession of arms and agriculture. Dr Buchanan

Hamilton includes Bábhans (who will be described later) among this class; but this opinion is not generally followed. To the above mentioned tribes of Bráhmans the Collector adds the following, as found in the District of Patná:—A few families of Benares Bráhmans; and the *Sarotrí* Bráhmans, who are stated by Dr Buchanan Hamilton to have come from Kanauj.

(2) RAJPUTS; number in Patná, 60,079. They claim to be descended from the ancient military class, and call themselves Chhatrís, or Kshattriyas. They seem to have first established themselves in Sháhábád and Sarán, under the Bhojpur Rajá, after exterminating the Siviras, the conquerors of the Cherus. Subsequently they were all but expelled by the Bhars, Cheros, Khárwárs and others, again to be re-established under the shelter of the Musalmán invader. They are divided into a great number of tribes, of which the following are enumerated in the Census:—*Bagsaríá* and *Bhojpúríá*, local names derived from the towns of Bagsar (Buxár) and Bhojpur in Sháhábád District, are used by the Rajputs of the *Ponwár* tribe, whose chiefs, the Rajás of Dumráon, were formerly masters of that part of the country. A kinsman of the Dumráon Rajá, Kunwar Sinh, led the rebel Rájputs against the British in 1857. The *Pramúr* Rájputs are closely allied to the *Ponwár* tribe, even if they are not, as Mr Magrath says, the same tribe under a different name. *Bandáwat*, who wear the thread and claim to be Rájputs, are found in Gayá. *Bandela*, said to be spurious by Elliot, are not very numerous. *Chaṛhán*, one of the four *Agnikúl*, or fire races of the Rájputs, who are said to have come from Ajmír, rank high among the tribes of this caste; the *Bhadauríás* are one of their chief subdivisions. *Gaharwár* is one of Tod's thirty-six royal races of Rájputs. They were rulers in Kanauj, till the Muhammadans took it, and are now to be found in Sháhábád District. *Gautam* are a tribe of the lunar race of Rájputs, who probably came over from the adjoining Districts of the North-Western Provinces about the time of the fall of Sher Sháh, to avoid the vengeance taken by Humáyun on them, as on other Rájputs who supported the adventurer. *Sadubans*, said by some to be a lunar race, claim direct descent from Krishna. Mr Magrath thinks that those enumerated in the Census are immigrant servants or police, and not residents of South Behar. *Karáwal* are mentioned by Mr Magrath as persons claiming to be Rájputs, from Tikárí in Gayá. I am informed that all sorts of Rájputs employed by rich natives as hunters are known by this name. *Súrajbansí* is the general name for the Solar race of Rájputs.

Besides the above tribes enumerated in the Census, Mr Magrath mentions the following clans :—*Bisen*, *Sirnet*, *Bághel*, *Chandel*, *Ráthor*, *Gahlot*, *Heyheybans* or *Harítho* (alleged by some to have been the conquerors of the Cheros), *Solanki*, and *Desi* or *Deswáli*. There are also several other clans, but no complete collection of their names has ever been made for South Behar. The most distinguished are the *Ujáin*, *Parmúr*, *Ponwár*, and *Chauhán* clans. A Rájput of one clan will generally intermarry with a member of another clan, but not of his own. *Ghátwáls* are not strictly Rájputs, though they wear the thread, and claim the title. They have been mentioned in the Account of Gayá District, and are not found either in Patná or Sháhábád.

To the above-mentioned clans of Rájputs the Collector adds the following, as found in the District of Patná :—*Kánsikh*, *Báis*, *Mahror*, *Amathiá*, and *Sonwár*. He states that a *Báis* will marry a *Mahror* woman, but will not allow his own daughter to intermarry with that tribe.

(3) BÁBHANS; called also Bhuinhár and *Zamíndárí* or military Bráhmans, though not ranking with Bráhmans and Rájputs, still enjoy a position second only to those two castes. They are very numerous throughout the Patná Division. Their number in Patná District is 116,714; and in the three Districts of South Behar they form altogether nearly nine per cent. of the total Hindu population. Their origin is much disputed. Here they claim to be *Sarwariá* Bráhmans. Buchanan-Hamilton makes them *Sákáldwípis*. Mr Forbes, in his chapter on the castes of Palámau, says that there they claim to be Rájputs; and they certainly resemble Rájputs much more than Bráhmans. They do not intermarry with Rájputs; but, according to Mr Beames, Rájputs will eat plain boiled rice with them off a leaf, and drink with them from an earthen vessel, but will not eat a set dinner or one off brass vessels. Mr Magrath thinks that they were a low Aryan race, who were brought into close contact with the Rájputs, probably in some of their struggles for supremacy, and not being allowed to intermarry or form one people with them, have acquired a pseudo-respectability by pretending that they are Bráhmans. The following is the legendary account of their origin. On one occasion, Jarásindh, the famous King of Magadha, wishing to perform some religious ceremony, ordered his *diwán* to collect 100,000 Bráhmans. This the *diwán* was unable to accomplish, so he introduced among the number persons of other castes, who were

invested with the sacred thread, and placed before the King for genuine Bráhmans. From these spurious Bráhmans, the Bábhans are said to be descended. A plausible theory is that this class was formed of those Bráhmans and Rájputs who were perverted by the preachings of the Buddhists, and who, being degraded from their former position, formed themselves into a separate caste. They are subdivided into a great number of tribes, which intermarry with each other, but no man may marry a woman of his own clan. The former Rájás of Tikárí were *Domkatár* Babháns; but the late Rájá, who was the son of the Ránf's brother, must have been of a different clan, and it is rather surprising that the relatives of Rájá Mítrajít Sinh should have acquiesced in the transfer of the inheritance to a member of a different clan. There are five of these clans enumerated in the Census, namely, *Danwár*, *Aksaríyá*, *Chhatariyá*, *Kinwár*, and *Sakarwár*. There are many other tribes, several of which are enumerated by Mr Sherring in the account of the Benares Castes. The Collector gives the following ten tribes of Bábhans, as existing in the District of Patná:—*Sobarniyá*, *Athrab*, *Shámbediyá*, *Maneriá*, *Pánch-bhaiya*, *Hartakiyá*, *Sonpwár*, *Pichwár*, *Márwár*, and *Chaiyár*. Some of these, however, seem to be mere local appellations.

(4) BAIDYA; the physician caste, called also *Ambastha* in Manu, is not represented in Gayá or Sháhábád, and numbers only 17 in the District of Patná. At one time no orthodox Hindu would receive medicine, except from a Baidyá. But now, Bráhmans, Káyasths, and others adopt the profession of medicine; and the name of *baid* has come to signify a profession rather than a separate caste.

(5) BHÁT; the bard caste; number in Patná 1938, and considerably more numerous both in Gayá and Sháhábád. Some keep to their former profession of reciting family poems, but most are now cultivators. They wear the sacred thread, and claim to be of Bráhmanical origin.

(6) KATHAK; the musician caste; probably an offshoot of the Bhát. They also wear the thread, and pretend to be Bráhmans. Many of them are cultivators, but do not plough with their own hands. They number in Patná 98.

(7) KÁYASTHS; the writer caste; number in Patná 28,191, and still more numerous in the other two Districts of South Behar. Formerly they had a practical monopoly of Government offices; but now that all classes are employed under Government, many

Káyasths, who are unwilling to go into trade, and are too proud to work or beg, are reduced to great poverty. The inordinate expenses incurred by them in their marriage ceremonies, and the attempt made by Munshí Piárí Lál to curtail the exorbitant demands of men with marriageable sons, have been referred to in the Statistical Account of Gayá District (Vol. xii., p. 77). They are divided into twelve clans, who claim to be descended from the twelve sons of Chitragúpta, who was formed from Bráhma's body or *káyá*, after the creation of the four original tribes. Of these twelve tribes, the following six are stated by the Collector to be found in Patná District:—*Máthúr, Bhátnagar, Sríbástab, Saksená, Aomast, Karan.* None of the clans intermarry, or eat with each other. Many of the women write and can manage their own properties, but they are kept in much greater seclusion than Rájput women. The Káyasths have a special festival of their own, called the *Dawát pújá;* on which day they will not touch pen and ink, but worship the implements of their profession. It is reasonable to suppose that the Káyasths were formed out of the Súdra class, when the development of society created the necessity for writing and keeping accounts.

(8) KRISHNA PACHHÍ or Doglá is the name applied to the mixed offspring of two different castes. They number in Patná 98.

The TRADING CLASSES or *baniyás* are divided into a great number of Subdivisions. Of these, the Agarwálá and Márwárí are considered most respectable; but none of them can be considered as pure Vaisyas. Their numbers in Patná District are given in the Census as follow:—(9) Agarwálá; generally cloth sellers; 1139. (10) Agrahri; 833. (11) Baniyá; 5737; comprising the Márwárí caste, "which," says Mr Magrath, "is evidently the name of a nationality rather than of a caste." (12) Barnawár; 3032. (13) Kasarwání; 3737. (14) Khatrí; 1938. These men claim to be Rájputs, but genuine Rájputs will not eat with them. They probably came originally from the Panjáb. (15) Máhúrí; 8946. (16) Nauniyár; 2416. (17) Rauniyár; 2849. (18) Sinduriyár; or sellers of red lead; 1595. 'Others,' among whom are included several sub-divisions, 3189. The total numbers of the castes engaged in trade in the three Districts of South Behar are thus returned in the Census:—in Patná, 35,411; in Gayá, 44,554; and in Sháhábád, 39,088.

PASTORAL CASTES.—(19) Garerí; the shepherd class; number in Patná, 10,144. They are probably an offshoot of the Goálás. (20) Goálá or Ahír; the great herdsman class, is the most numerous

caste in South Behar, forming nearly 18 per cent. of the total Hindu population; number in Patná, 179,848. They are a turbulent and dishonest race, and celebrated throughout Bengal for their readiness and skill in using the *láthí*, or native quarter-staff. They have three principal divisions—*Godlbans*, *Nandbans*, and *Jadúbans*. Of these, the first is most numerous. There are other minor divisions, of which the following are enumerated—*Bechotá*, *Bhoj*, *Dahíyára*, *Ghosí*, *Gúríyá*, *Majraut*, and *Krishnaut*. (21) Gujar and (22) Ját; both pastoral tribes, have a few representatives in South Behar. They number in Patná 511.

Food Preparing Castes.—(23) Halwái; corresponding to the Bengálí Madak, are sellers of sweetmeats; number in Patná, 9,716. They form a very important element in Hindu society; as, together with the following caste, they provide the only food that the orthodox Hindu can eat with unwashen hands. The Collector states that the Halwáis in Patná are divided into the four following classes:—*Madhesiá*, *Kanaujiá*, *Kúráneh*, and *Gaur*. (24) Kándú; also known as *Bhárbhúnjá*, and called in the older books *Bhujárí*, quaintly translated "fry men," are the class who prepare parched rice known variously as *bhúnjá* or *chará*; number in Patná 30,430.

Pán-Growing Castes.—(25) Báruí and (26) Támbulí; number in Patná, 8675. These should be growers of the *pán* plant, whose leaves mixed with the nut of the *supárí* palm, lime, &c., make the odorous compound so freely chewed by natives of India: but many of them have taken to other kinds of agriculture.

Agricultural Castes.—(27) Koerí; called also Murao, are the best cultivators in Behar. They number in Patná 81,561, and more than 130,000 in each of the two remaining Districts of South Behar. They are identical with the Kachis of the North-Western Provinces. Dr Buchanan-Hamilton, writing in the beginning of this century, said that they were properly the cultivators of kitchen gardens, and that almost the whole of them then followed that occupation. Now they are the chief poppy cultivators in this part of the country. They are a hard working and quiet set of people, hardly ever seen in Court, and probably the best spade-diggers in all Bengal. The Collector states that the Koerís in Patná are divided into the two following classes:—*Baridángin* and *Chotídángin*. (28) Kurmí; another agricultural caste; number, in Patná, 165,463, and less than two-thirds of that number in the two other Districts of South Behar. Dr Buchanan Hamilton says that they appear to be one of the aboriginal nations

that were not of sufficient consequence to be admitted into the order of Chhatrís, but too powerful to be thrust into the dregs of impurity. Mr Magrath, also, suspects that they are not of Aryan descent, and mentions the fact that Kurmís are found in Madras, Chutiá Nágpur, Orissa, and among the Marhattás. Sivají was a Kurmí, and the Rájás of Gwaliar and Satárá are said to be of the same race. They are in general a well-to-do people; but a Bráhman will not take water from them. The Collector mentions the two following tribes of Kurmís, as existing in the District of Patná:—*Ghamailá* and *Kasariá*. (29) Málí; the gardener caste, number in Patná, 4995. Besides their regular trade of gardening and making garlands, many of them are employed as innoculators, and some even as vaccinators. They also work in the pith of the marsh plant called *solá*, of which the sun hats worn by Europeans are made.

CASTES IN PERSONAL SERVICE.—(30) Dhobí; washermen, number, 12,459. (31) Hajjám or Nápit; barbers, number, 25,570. They form an important element in Hindu society, being employed in certain ceremonies at births, marriages, and funerals; they not unfrequently acquire considerable influence, through being so familiarly known in the families who are their *jajmán* or clients. They are also called *nao* or *ṇaí*. According to Dr Buchanan-Hamilton, the barbers of Behar do not rank as high as in Bengal. (32) Kahár; the great bearer class, numbering 74,721 in Patná, and double that number in the two remaining Districts of South Behar. They are chiefly employed as servants to Europeans and all high caste natives. They are also employed in carrying palanquins and in agriculture. Almost all of them belong to the *Rawáni* Kahárs, who claim descent from Jarásindh, King of India, in the 11th or 12th century before Christ. Dr Buchanan-Hamilton considered that Magadha was the original seat of this tribe, because the number to be found beyond the former limits of that kingdom is very trifling. (33) Amánths; number, 51. They are called by Mr Magrath a singular class, almost always employed in personal service, and not at all high in rank. (34) Dhánuk; number, 25,038 in Patná, and not one-third of that number in the two other Districts of South Behar. They are a low caste, connected with the Kúrmís. Dr Buchanan-Hamilton thought that formerly they were all slaves, employed, as their name implies, as archers. Kurmís, who have sold themselves as slaves, generally join their ranks. Dr B. Hamilton's theory that *Dhámins* (*ante* p. 40) or as they are sometimes called, *Dhánushkas*, were probably the original

priests of this tribe, is contradicted by the fact that, while there are nearly 320,000 Dhánuks in North Behar, not a single Dhámin is to be found north of the Ganges.

ARTISAN CASTES.—(35) Barhi; carpenters; number, 23,660. (36) Kánsárí and (37) Thatherá; workers in brass; number of both, 4,344. (38) Kumár; potters; number, 20,581. (39) Lahérí; makers of lac ornaments; number, 1,424. (40) Lohár; blacksmiths; number, 7,304 in Patná, and more than 45,000 in the two other Districts of South Behar. This caste is not considered pure here, as it is in Lower Bengal, which is probably owing to their admixture with the Kols, who were formerly famous as workers in iron. (41) Sonár; goldsmiths; number, 21,101. The Sonárs of Behar, unlike their brethren in Lower Bengal, are considered a pure caste. They are divided into seven clans:—*Mair*, or maker of pewter ornaments; *Darab-sokh*, or gold beater; *Sarab sokh; Khatrí; Ajodhiyá bási; Kanaujiá* and *Thatherí*. (42) Sunrí, the spirit-selling caste, number, 16,666. Many of them are now employed in agriculture and trade; some are very well off, and attempt to hide their origin. The Collector mentions another caste of spirit-sellers, called Kalwár, who are allied to the Sunrís, and probably included with them in the Census Report. The Sunrís are subdivided into two classes—*Sagaiá* and *Biáhút;* the former of whom allow their widows to marry again, but the latter do not. (43) Telí; oil makers and oil sellers; number, 47,509. The remaining artisan classes, of which there are throughout all South Behar only 258 members, include (44) Sangtarásh, or stone-cutters; (45) Chhipí, or cotton-printers; (46) Chitrakár, or painters; (47) Churíhará, or makers of bangles; (48) Darzí, or tailors; (49) Kalaígar or polishers; (50) Rangrez, or dyers; and (51) Sánkhárí, or shell carvers. Of these, Patná is only represented by 67 Chhípís.

WEAVING CASTES.—(52) Banaudiyá; number 937. They came from the Upper Provinces, and are looked upon as very vile. (53) Patuá, or Jogí; number, 5016; makers of silk cord. Many of this caste have become Muhammadans, as also have the Joláhás. The latter name is now generally confined to Musalmáns; while Hindu weavers are called Tántí, or Tatawá, that is, persons who use the loom. In the Census Report, only 144 Joláhás are mentioned as living in Gayá District, and none in Patná or Sháhábád. These figures refer, of course, only to the few Hindu weavers who still call themselves by the old name of Joláhá, and do not include the numerous Musalmán Joláhás, who are found everywhere. (54)

Tántí; the most prominent Hindu weaver caste, number, 12,958. (55) Tatawá; a similar caste, number, 4557. Other miscellaneous weaving castes number collectively 107, in all the three Districts of South Behar.

LABOURING CLASSES.—(56) Beldár; diggers, number, 18,461. Though frequently associated with the following caste, they do not marry with them. (57) Nuniyá; makers of saltpetre, number, 10,316. Many of them are employed as labourers, but a fair proportion still cling to their proper trade. Soda effloresces in many parts of South Behar; it is scraped from the surface by this caste, who make over the saline earth to the manufacturers. The other labouring classes, who number only 64 in all the three Districts of South Behar, require no special notice.

CASTES SELLING FISH AND VEGETABLES.—(58) Khatík; sellers of onions and chillis, are the most numerous; together with Turahá, and other similar castes, they number in Patná 1746.

BOATING AND FISHING CASTES.—(59) Málá; number in Patná, 17,559. The following—(60) Tior, (61) Keut, (62) Gonrhí, (63) Banpar, (64) Muríyári, and (65) Surahíyá, number, in the aggregate, 6193 persons.

VAGABOND CASTE.—(66) Bhánr; professional actors and mimics, number, 23. Dhárhí; musicians and dancers, number, 1188. Dr Buchanan Hamilton says that their women are called *Miriásin*; and that many of this caste have become Musalmáns. Of similar classes, who number 146 in Patná, Mr Magrath specifies the Pawarlá, who are also dancers; Gandharb, the ordinary Hindu prostitute caste, who recruit their ranks by buying children, whom they adopt; Rámjaní, a higher class of women; Kheltá, professional pimps and prostitutes; Kán, Baití, and Badiákár, all three musicians; and Jagwá, a kind of beggars, who receive alms from a mourning family within the prohibited period.

HINDUS NOT RECOGNISING CASTE.—These are comparatively few in number; and, generally speaking, form the dregs of Hindu society. They call themselves the disciples of some one of the many prophets, who have arisen in India to preach against the inconsistency and immorality of the Bráhmanical faith, and to inculcate some more or less pure form of Theism. The followers of these prophets may be generally divided into two divisions; of which the one is composed of earnest thinkers, who, while receiving much of the doctrine taught by their accepted teacher, refuse (except per-

haps in theory) to believe that all creatures are equal in the sight of their deity, and consequently retain former caste distinctions and privileges. The other division, recruited from the refuse of all classes, uses the name of a prophet as an excuse for the indulgence of filthy habits, and for outraging the feelings of every decent Hindu. The numbers, given in the Census, must be taken as referring chiefly to the degraded followers of Kabír, Rámánand, and Nának, etc., who openly reject all caste distinctions, and not as including many of the respectable disciples of these great moral teachers. The total number of Hindus not recognising caste, amounts in Patná to 4240, inclusive of native Christians. The several sects will be noticed later (pp. 55-57), when I come to treat of the religious distinctions obtaining in the District.

SEMI-HINDUISED ABORIGINES.—The difficulty of drawing a hard and fast line between Hindus and aborigines, led to the introduction in the Census Report of an intermediate class of semi-Hinduised aborigines, to comprehend those tribes which, though probably of aboriginal descent, have partially adopted the habits and customs of the low caste Hindus.

(1) Bahelyá; number 186; a semi-civilized class of bird-catchers and hunters. They are a low caste tribe, probably a branch of the Pásí, and are given to flesh eating, keeping pigs, etc. (2) Bárí; torchmakers, number 928. Their materials are supplied by Doms, who strip the clothes of a dead body before it is placed on the funeral pile. But the chief trade of this class consists in stitching together the leaf platters (*patal*), which are used as plates by all classes of Hindus at their feasts and ceremonies. (3) Baurí; a numerous class in Lower Bengal, but in South Behar only found in Sháhábád, where they number 334. They are said to be thieves. (4) Bhuiyá; believed, by Mr Magrath, to be the veritable autochthones of the country. They are found chiefly among the southern jungles of Gayá, in which District they number 90,666; while in Patná there are only 70, and in Sháhábád 234. Dr Buchanan Hamilton identifies them with Musáhars, and believes them to be descended from the armies of Jarásindhu. (5) Bin or Bind; number, 3400 in Patná. They are generally fishermen; but also labourers, and sometimes thieves. (6) Cháin; who resemble Bind in their occupations, number 6780 in Patná. (7) Chamár and Muchí are the men who prepare hides and work in leather. They number 47,067 in Patná, and are found in every village in South Behar.

They hold a recognised position, and like the village watchmen, hold rent free a small portion of the village land. In Gayá, the Chamár gets a share of the grain at harvest time, in return for which he supplies the cultivator with his whip thong and leather fastenings for the yoke. He also posts up official notices, and goes round with the drum to make public announcements. His wife, as the village midwife, is as great an institution as her husband. Closely allied to this class are the Shiráz mochí, who make saddles, and the Dhálkár, who make leather vessels for holding *ghí*, and targets of buffalo hide. The Chamár is generally looked upon as a disagreeable necessity; and his criminal practice of poisoning cattle, for the sake of the hide, is sometimes condoned for fear lest his wife should discontinue her services as midwife. (8) Dom; number 6116. They are a very vile tribe, cordially detested by all classes, but still endured, because they are the only persons among Hindus who will remove any dead animal. They have the right of making the pile on which the Hindu is burned, and receive the clothes in which the dead body was wrapped. Some of their families act as public executioners, and are called Jalád in consequence. Their priests are called Dom-Bráhmans. As a rule, they are found in small numbers in the outskirts of Hindu villages; but the Maghíá Doms lead a wandering life, and are professional thieves. They move about in gangs, with reed huts like the Nats, and are the curse of any neighbourhood to which they come. Dharkár are a kind of superior Dom, who do not touch dead bodies, but confine themselves to basketmaking, the ostensible trade of all this tribe. (9) Dosádh; the ordinary labouring class of Behar, number in Patná 84,900. They have nearly monopolised the office of village watchman, and in many parts the name *dosádh* is used as a synonym for *chaukídár*. They act as cooks and servants to Europeans, and also as labourers. The bulk of them are said to be thieves, or to connive at thieving. Cattle stealing and burglary are their peculiar weaknesses. Though not equal in strength and audacity to the Goálás, they are only too willing to wink at the depredations of that class, so long as they are allowed to share in the plunder. Dr Buchanan Hamilton suspects that they are the same tribe with the Chandáls of Lower Bengal, for the two castes follow nearly the same professions, bear the same rank, and worship similar deities. (10) Hárí; a scavenger caste, number 14. Dr Buchanan Hamilton mentions a branch called *Kárí-hárí*, who are hunters. Many of the women servants employed by Europeans are of

this caste. Under the name of (11) Mihtar are included all sweeper-castes, such as Halálkhor, Khákrob, Bhangí, Helá, etc., which collectively number 1920. (12) Musáhars and (13) Rájwárs are numerous castes, who are fully described in the Statistical Account of Gayá District (Vol. XII., pp. 37, 38). The former number 27,208 in Patná. Mr Magrath believes them to be Tháru, but Dr Buchanan Hamilton and others connect them with the Bhuíyás. The Rajwárs, who are allied to the Musáhars, number 3244 in Patná District. Mr Magrath thinks it likely that they are really Rájbhárs. (14) Pási number 33,299. Formerly a great and powerful nation, famous for their skill in archery, they are now chiefly employed in the sale and manufacture of the fermented juice of the date and *tárí* palms. Many of them are called Tírsulíya, because (according to Dr Buchanan Hamilton) they have planted the sacred Ocimum, called *tírsulí* in the vulgar tongue, and have thus become a kind of Hindus. Of the tribes included under the head of "others," which number 147, none are of any importance except the Banijárá, a tribe well known in history as carriers throughout India.

MUHAMMADAN CLASSES.—The Musalmán population of South Behar is divided, in the Census Report, into five classes—Mughuls, Patháns, Sayyids, Shaikhs, and "Unspecified," of whom the last are by far the most numerous. The Sayyids, or descendants of the Prophet occupy, of course, the highest rank; and they will not give their daughters in marriage even to Mughuls. The class called Shaikhs, who are especially numerous in the District of Sháhábád, is composed of two distinct divisions. The first division comprehends a few persons of noble family, the descendants of Umar, Abu-bákar, Usmán, Faríd, and of the tribe of Karaish; while the second division is merely a collection of Musalmán shopkeepers and common labourers.

Apart from these distinctions, which are somewhat arbitrary, all low caste Muhammadans adhere more or less to the doctrine of caste. Mr Magrath, in the Census Report, mentions a few Musalmán castes; but a fuller list is given by Dr Buchanan Hamilton, who also estimated the number of families in each caste. I reproduce it here, together with the numbers of the families, as the nearest approximation to the facts that can be obtained. It must be remembered that the figures are only conjectural, and refer back to the beginning of the present century, when the District of Behar included the present District of Patná, as well as most of Gayá and a small portion of Monghyr.

(1) Jolaha, weavers, in Behar, 17,700 families; in Sháhábád, 7253, but the latter number is probably much below the real amount (2) Patuá, or tape-weavers, and knitters of string, in Behar, 270 families, in Sháhábád, only 22, confined to the town of Arrah. (3) Darzí, or tailors, in Behar, 1200 families, in Sháhábád, 350. (4) Churisáz, or glass workers, in Behar, 320 families, in Sháhábád, 249 (5) Daphálí, or mendicant musicians, in Behar, 360 families, in Sháhábád, 105. These often eat and intermarry with tailors, tape makers, and glass-blowers, being in fact, persons of those three tribes that follow this profession (6) Dhárí, or Mirásí, musicians who perform at marriages, in Behar, 120 families, in Sháhábád, 5 In the west of India these people are called Domná Domní (7) Pawaríyá, musicians who perform at births, in Behar, 80 families, in Sháhábád, 63 To these may be added 11 families of eunuchs that attend at births (8) Rámjaní, or prostitutes, in Behar, 800 families, in Sháhábád, 125 (9) Bhát, or poets, in Behar, 56 families, in Sháhábád, 120 (10) Bhánr, or jesters, in Behar, 4 families, in Sháhábád none are mentioned (11) Kaláwat, or ballad singers, in Behar, 70 families, in Sháhábád, 10 (12) Kunjrá, or retailers of fish and vegetables, in Behar, 2000 families, in Sháhábád, 285 (13) Bhathiyárá, or innkeepers, in Behar, 350 families, in Sháhábád, 200 (14) Kalál, or distillers of spirituous liquors, in Behar, 2,300 families, in Sháhabad none are mentioned, but retailers of provision are given at 400 families (15) Bhángerá, or sellers of intoxicating drugs, in Behar, 3 families, in Sháhábád none are mentioned, but 3 families of betel sellers are put down (16) Halwái, or confectioners, in Behar, 2 families, in Sháhábád, none (17) Fakírs, or beggars, in Behar, none, in Sháhábád, 240 families (18) Nanbái, or bakers, in Behar, 80 families, in Sháhábád, 3 (19) Chik, or mutton butchers, in Behar, 400 families, in Sháhábád, 57 (20) Kasáb, or beef butchers, in Behar, 450 families, in Sháhábád, 39 (21) Hajjám, or barbers, in Behar, 450 families, in Sháhábád, 220. (22) Dhobí, or washermen, in Behar, 250 families, in Sháhábád, 32 (23) Mír shikarí, or bird catchers, in Behar, 130 families, in Sháhábád, 5 (24) Telí, or oil makers, in Behar, 8 families, in Sháhábád, 30 (25) Kumái, or potters, in Behar, 2 families, in Sháhábád, none (26) Kaláigar, or polishers, in Behar, 11 families, in Sháhábád, none (27) Naichhábaud, or tobacco pipe makers, in Behar, 20 families, in Sháhábád, none (28) Muchí, or shoemakers, in Behar, 60 families, in Sháhábád, where they are chiefly employed

in saddle-making, 27 families. (29) Nálband, or farriers; in Behar, 12 families; in Sháhábád, 21. (30) Bow and arrow makers, who are of different trades, but of the same caste; in Behar, 40 families; in Sháhábád, 7. (31) Paper makers; in Behar, 110 families; in Sháhábád, 130. (32) Síkalgar, or cutlers; in Behar, 200 families; in Sháhábád, 10. (33) Dhuniyá, or cotton cleaners; in Behar, 2,100 families; in Sháhábád, 720. (34) Rangrez, or dyers; in Behar, 700 families; in Sháhábád, 147. The same people also make soap. (35) Kálinbáf, or carpet-weavers; in Behar, 70 families; in Sháhábád, 30. (36) Málí, or gardeners; in Behar, 3 families; in Sháhábád, 9. (37) Saká, or water-carriers; in Behar, 70 families; in Sháhábád, none. Many weavers follow this trade, but do not intermarry with the Saká caste. (38) Powder makers; in Behar, none; in Sháhábád, 22 families. (39) Khákrob, or sweepers and scavengers; in Behar, 200 families; in Sháhábád, 34. (40) Málzádáh, or slaves; in Behar, 2,850 families; in Sháhábád, 510. These are mostly employed in agriculture. Mr Magrath mentions also (41) Gaudhi, or cow-keepers. (42) Tawáif, or prostitutes; and (43) Lál begí, or sweepers; but he gives no estimate of their numbers.

Dr Buchanan Hamilton has estimated the probable number of families in forty trades. The total number thus accounted for amounts to 45,234; and supposing each family to consist of five persons, we arrive at the occupations of 226,670 persons. The total number of "unspecified" Muhammadans in the three Districts of Patná, Gayá, and Sháhábád, according to the Census of 1872, amounts to 398,394 persons.

Religious Divisions of the People.—Of the total population of Patná District, 671,150 males, and 692,141 females—total, 1,363,291, are Hindus, who thus form 87·4 per cent. of the whole. The Muhammadan population consists of 88,717 males, and 104,271 females; making a total of 192,988, or 12·4 per cent. of the whole inhabitants. The Christians, European, and Native, consist of 1,744 males, and 956 females—total, 2,700, or ·2 per cent. of the population. The remainder of the population is not separately classified, but is returned together under the head of "others." These consist of 266 males, and 393 females—total, 659, or less than ·1 per cent. of the population.

The Hindus, as shown above, form by far the most numerous section of the community, forming 87·4 per cent. of the total District population. They muster strongest in the Bárh Subdivision, where

they form 91·4 per cent. of the inhabitants. In Patná municipality, with its large Muhammadan population, the Hindus do not exceed 75·1 per cent.; but outside the municipality in the Patná police circle, their numbers amount to 95·1 per cent. of the total population. I have noticed in the Statistical Account of Gayá District, that Dr Buchanan-Hamilton, who is in general remarkably accurate in his figures, gave in 1812 a very different estimate of the comparative numbers of Hindus and Muhammadans. According to him, the Hindus then formed only about sixty-five per cent. of the population. Now there is no record of any remarkable diminution in the number of Musalmáns during the last sixty years; and, therefore, I presume that Dr Buchanan Hamilton must have included among the Muhammadans some of the very low caste Hindus who keep few class distinctions, and thereby disturbed the actual ratio between Hindus and Musalmáns, which, in all probability was much the same then as it is now.

Dr Buchanan Hamilton gives many particulars of the varieties of Hindu worship which distinguish the residents of Behar, or the old Kingdom of Magadha, from the Hindus of Eastern Bengal. Here is no doubt the original place of settlement of the Bráhmans from Ceylon, or Magas, who gave the name to the country. Though they generally resemble other Bráhmans; yet they allow themselves to eat grain which has been parched by the Kándus, or anything that has been fried in *ghí* even by the hands of a Súdra—indulgences which would be considered disgraceful in Bengal. On the other hand, they eat no flesh, not even venison, except what has been offered in sacrifice. Other pure tribes, such as Rájputs and Bábhans, do not scruple to eat the flesh of goats, sheep, deer, and game; but they reject the porcupine, tortoise, and other animals reckoned pure in Bengal. The Goálás, on one occasion, the festival of *Gáidárh*, sacrifice and eat swine's flesh; but this is done by no other pure tribe. The impure tribes eat almost anything; and most of them avowedly drink spirituous liquors. No Bráhmans, except the Gayáwáls, smoke tobacco, but they chew and snuff; Bábhans and all lower castes smoke without shame. No woman of rank smokes; but low caste women do not deny themselves this luxury.

Of the four Hindu sects established as such by Sankar Achárjya, three only prevail in South Behar. These three, together with the Nánaks, are found, roughly, in the following proportions:—Sivas, three-sixteenths; Saktas, five-sixteenths; Vaishnavs, two-sixteenths,

and Nánaks, six-sixteenths. Where a Hindu is said to belong to such or such a sect, it does not absolutely imply that he worships only such or such a god, but that such or such is his favourite god (*isht deotá*). The Nánaks have no particular god, but apply indifferently to all that are in credit. An orthodox Hindu should pray once a day to his god (*isht deotá*), and three times for the remission of his sins. The morning prayer, *pujá*, is the most important, and is seldom neglected. The mid-day prayer is called *madhián*, and the evening one *sandhyá*. These prayers are in prescribed forms, which are taken from the *Vedas* and *Shástras*. There is no remarkable peculiarity in the customs and religious observances of the Sivas and Saktas. The Vaishnavs worship most commonly the two first incarnations of the god, Ráma and Krishna; but there are some temples to Váráhá and Narasinha. The Sikhs have no peculiar deities, but they are considered as orthodox. Those only who have withdrawn from the world are referred to in the Census under the name Nánakshálií. Their number in this District is 282. They wear the yellow shirt, and do not cut their hair. Mr Magrath mentions a small colony of Sikhs at Patná, owners of the Harmandir or temple of Har. They are divided into *Chhatrí* or warriors, and *Khatrí* or writers. The *mahant* or superior must be a *Chhatrí*. The Sanyásís or followers of Siva, according to the Census, number 937. The term Sanyásí can hardly be restricted to any particular class; and in general (as Professor Wilson points out), expresses all the Siva classes of mendicants, except perhaps the Jógis. The Vaishnavs, amounting to 2082 in the Census Report, include a number of Vishnuvite sects, the common tenet of which is that they discard the use of meat, fish, spirits, and tobacco, or pretend to do so. The Atiths, numbering 106, are a portion of the sect of Sivas called Dasnámí Dandis, who have not resigned the world. "Others," including a variety of petty sects, number 353. No reliance can be placed on the numbers of the "Hindus not recognising caste," as returned by the Census. They can at best only show the avowed disciples of any prophet; while in almost every case the majority of any sect of Hindus, who have in reality thrown off the trammels of caste, still pretend to be bound by restrictions which have long lost their real force.

The Collector gives the following account of a new sect of Hindus, known by the name of Bam Marg or Kaulik, which is fast gaining strength in Patná City. Like Bráhmaism, it is not unconnected with the *Shástras;* and its followers cite as their special authority the

Shástras of Kíl Kawach and Argalá. Though orthodox Hindus are aware of the existence of this sect both here and also in Benáres, and some other places, yet there prevails great ignorance concerning its rapid increase, for converts keep both their own names and their new faith carefully concealed. It is believed that its numbers now exceed one thousand; and they are daily increasing. They are composed of all castes, Bráhmans, Káyasths, Kurmís, &c. All their proceedings are kept secret, but it is known that they hold meetings between the 15th and 25th Aswin (September), and on the same days in Chait (March). They do not recognize caste, and worship nothing but the Creator, through his incarnation Kálí. They observe no restrictions with regard to eating and drinking. The sect is recruited chiefly from the lower classes; for it is difficult for a high caste native to procure meat-food without exciting suspicion, and secresy is considered essential to their existence. Though this religion is supposed to have existed from time immemorial, yet it is not more than twenty years since the sect was first established in Patná District.

HINDU FESTIVALS.—The following is a list of the chief Hindu holidays which are observed in the Districts of South Behar. Most of them are moveable feasts; and the dates given are those on which the holidays occurred in the year 1875.

1. *Basant Panchumi*, falling on the fifth lunar day of Magh, or the 10th of February, is a holiday to mark the commencement of spring. In Bengal, the Káyasths worship the implements of their trade (pens and ink) on this day; but here no special religious ceremonies are performed, and the day is devoted to feasting and enjoyment. Professor Wilson notices that this day corresponds, curiously enough, with the specific date fixed for the beginning of spring in the Roman calendar, the fifth of the ides of February—*vide* Ovid, Fasti. II. 149, 150.

(2) *Sivárátrí*, falling on the 13th of the lunar month Phálgun, or the 6th of March, is said to have been instituted by Siva himself; and the observance of the ceremonies on this day absolves the followers of the god from all sins, and secures their future salvation. The chief part of the ceremonies, which are limited to worshipping the *linga*, are performed at night, after a day of fasting. The following morning is spent in bathing, and repeating prayers ordained for the occasion.

(3) *Holí* or *Dol-jatrá* falls on the 30th solar day of Phálgun and on the first of Chaitra (22d to 24th March). The origin of this

festival is variously given; but the following version, which is taken from the *Bhavishyottara Puráná*, is the one commonly accepted in Behar. It is related that the country was once afflicted by a female hobgoblin, called Holika, who was in the habit of devouring children. At last, the people by the advice of a sage (*muní*), prepared a huge bonfire, and surrounding the witch, proceeded to revile her in very exceptionable language. The witch died of shame; and ever since it has been the custom for people to collect on this night, and after lighting a fire, to abuse each other, and to throw about a sort of red powder called *abír*. The feast is similar in character, and perhaps in origin, to the Carnival at Rome. It is observed by all classes of Hindus in every part of the District. The fires are lighted on the evening of the first day; and the next day is devoted to merriment, and the throwing about of this powder. Scarcely any one escapes a shower, and every passer-by has his clothes stained with red. The *Dol-jatrá* was formerly a distinct festival, and in some parts of India it is observed on a different day; but in Behar the real origin of the two festivals has long been forgotten, and they are considered as one and the same.

(4) *Ram Naml*, falling on the 24th Chait (24th April), is a festival commemorating the birth day of Rám Chandra, an incarnation of Vishnu, who is the especial object of worship among the Vaishnavs or followers of Rámánand.

(5.) *Rakshábandhan*, falling on the 30th Sánwan (17th August), is a festival in honour of Brahma, which is said to have originated in in the following manner:—Once upon a time, the god Brahma, wishing to test the piety of a certain Rájá Bal, who was famed for his charity, appeared before the king, in the form of a diminutive Bráhman. Then having tied a thread round the royal wrist, the Bráhman begged for a piece of land measuring two and a half *deg* or strides in length and breadth, on which to build himself a cottage. The king agreed, and told him to measure out the land with his own stride. The Bráhman proceeded to do so, but the whole of the royal dominions measured only two strides. The king, however, determined to keep his word, offered his back to make up the deficiency; and it was found that its size was exactly half a stride. The god was convinced of the king's piety, and established this festival. Ever since, the Bráhmans have marked the day by tying threads round the wrists of rich people, who are bound to give alms in return.

(6.) *Janam Ashtamí*, falling on the 8th Bhadra (23d, 24th August), commemorates the birth of Krishna.

(7) *Anant Chaudas*, falling on the 14th lunar day of Bhadra (14th September), commemorates the great battle by which the five sons of Pándú, king of Hastinápur, regained their father's kingdom.

(8.) *Pitar Bisarjan*, falling on the 15th Aswin (29th September), is the day on which libations are offered by all Hindus on behalf of their ancestors.

(9.) *Dasahará* is the great festival of the Hindu year. Ten days in October are set apart for the adoration of Kálí or Durgá, the wife of Siva. The civil courts are closed for a month, from the 2d October to the 1st November, and the criminal courts for ten days. The chief day, the tenth lunar day of Asin, commemorates the victory of Rám Chandra over Rávana, the demon-king of Lanká or Ceylon. The worship of the goddess consists in making offerings of sweetmeats, etc., in the temples and also at private shrines. The sacred book (*durgá-pát*) is read for some hours every morning and evening. Idols, sometimes of gigantic dimensions, are made of mud; and before these the offerings are made. On the tenth day, these mud idols are carried in procession, accompanied by bands of music, and are finally thrown into the Ganges. This custom is not very general, and has probably been lately introduced into the Province; for Dr Buchanan Hamilton says that nothing of the sort went on in his time [1812] in Behar.

(10.) *Diwálí* takes place on the 15th Kartik. The whole month is considered sacred, and for some days before the feast great attention is paid to keeping the houses neat and clean. On the night of the 15th every house is illuminated. The trading classes worship Lakshmí, the goddess of Fortune, on this day, and pray for a blessing on their dealings. The next day is specially observed by the Goálá caste, who have a festival called *Gáidárh* or *Sohrai*, at which they tie together the feet of a pig, and drive their cattle over the wretched animal until it is killed. The cattle are also given linseed oil and salt to drink, and their horns are painted. This ceremony is very generally observed in Behar; and at an indigo factory in Tirhut, I saw hundreds of bullocks dosed with linseed oil and salt, which was poured down their throats out of bottles.

Besides these ten, there are other Hindu festivals, which are very generally observed throughout Behar, but they are not marked by Government holidays.

The MUHAMMADANS, according to the Census of 1872, number 192,988 or 12·4 per cent. of the total population. Besides the four ordinary classes which are mentioned in the Census Report, and have been alluded to on a previous page, there are some families known as *malik*, who claim descent from the ancient nobility or *amrá*, who obtained this title from the Afghán sovereigns of the country. The majority of the Muhammadans in Patná are uneducated and indigent.

MUHAMMADAN FESTIVALS.—The following account of the Muhammadan festivals, which are observed as holidays, is condensed from a description furnished to me by Maulvi Sayyid Amír Husáin, Deputy Magistrate of Patná. The dates given are those on which the festivals fell in 1875.—

(1.) The *'Id-uz-zuhá*, or as it is commonly called, the *Bakr-'id*, is held on the 10th of the last Muhammadan month in the year (19th and 20th January). It commemorates Abraham's sacrifice of his son. The account of the intended sacrifice is similar to the one given in the Bible, with the exception that Ishmael is substituted for Isaac. The head of every family who can save £6, 3s. is enjoined to offer a goat for every member of his family, or else a cow or a camel for every seven persons. The person on whose behalf the sacrifice is made must be present; but previously, all attend public prayers at the mosques between 8 and 10 A.M. At the time of killing the goat, the following text (*níyat*) must be repeated in Arabic:—"O God, this is my offering, its flesh is my flesh, its blood is my blood, its skin is my skin; accept it as thou didst accept the offering of Abraham." After the sacrifices have been duly performed, the remainder of the day is spent in visiting or feasting, or in getting up singing and dancing parties.

(2.) The *Muharram* is the grandest religious ceremony among the Shih sect. It commences on the second day of the new moon, and is completed on the tenth, the last four days comprising the most important part of the ceremony. In 1875, the 13th, 16th, and 17th February were observed as holidays. As the festival commemorates the martyrdom of Hassan and Husáin, the grandsons of the prophet, demonstrations of grief form its chief characteristic. In Patná, its observance is by no means confined to the Shih sect. Not only do other Muhammadans take part in the ceremonies, but the majority of the Hindu population take a considerable interest in the feast, and join in the processions and spectacular displays which form an important part of the ceremony.

The grandsons of the prophets, whose deaths are commemorated, were the sons of Alí. When Alí had been assassinated, the elder son, Hassan, retired to Medina, where he was poisoned; but the younger son, Husáin, headed a revolt against the ruling viceregent, Yazid. In this attempt he was unsuccessful; and after three days' fasting in a dry well, he was discovered by his enemies, and was slain on the banks of the Euphrates with all his family. The only one who escaped was Sayyid, who afterwards succeeded to the throne. The first ten days of the *Muharram* are observed as a season of mourning. Religious gatherings (*Majlis*) are held at about fifty of the chief houses in Patná city, where the story of the martyrdom of the brothers is recited or sung to plaintive music. Large sums of money are spent during this period by the leading Muhammadans in charity, and in hiring noted reciters from Lucknow to recite these songs (*marsia*). Many of the Sunni sect join these gatherings; but some consider that the poetry reflects on the three first Caliphs, Abu Bákar Umár, and Usmán, and therefore refuse to take part in the general mourning. On the last day the burial of Husáin is celebrated. Thousands of paper or cloth models of the tomb, ornamented with tinsel, are carried in procession from the different platforms (*Imámbárá*) where they had been set up, to the *Karbalá*, a large domed building with a pit in the centre. Some of these processions are very gorgeous,—horses, elephants, and armed men, with banners and torches, accompanied by bands of music, swell the crowd; and hundreds of Hindus volunteer as *páiks* or armed retainers of the two martyrs. Each pageant (*tázia*) contains some flowers, which are thrown into the centre pit of the *Karbalá*. The Deputy Magistrate estimates the number of these pageants in the city at 3000, of which the two best worth seeing are managed by Mahmud Nawáb and Nawáb Mirzá. The number of Hindus who join in these processions, chiefly through their love for display, has been variously estimated; but it is believed that they actually exceed the Musulmáns.

Formerly, the *Muharram* was invariably marked with disputes among the rival sects of Muhammadans, which ended in rioting and bloodshed, and generally in murder. Matters at last reached such a pitch that special orders were issued to the Magistrate of Patná to prevent all fighting during the festival. Dr Buchanan Hamilton mentions that, in his time, the occasion was celebrated with intolerable tumult, but without violence. He estimated the number of pageants (*tázias*) annually exhibited at 14,000, of which 600 were made

by Hindus. Till within the last few years, it was the custom for the Magistrate to spend the last day of the *Muharram* in the city, so as to check by his presence any inclination to riot; but this practice has now been discontinued. In 1873 there was every prospect of a dangerous tumult, which was with difficulty averted by the prompt action taken by the authorities. A Muhammadan of the Shih sect had given a semi-religious party, to which some of his Sunni friends had been invited. At this party the *fakir* or priest, who recites the praises of Ali, happened to make some remark derogatory of Umar, the second Caliph, which the Sunnis, who were present, took as a direct insult. As the master of the house refused to apologise, they left the house in a body. The story spread like wildfire; and both factions began to circulate lists, which their adherents signed, thereby engaging themselves to have no dealings with any member of the opposite faction. The result would probably have been a free fight, in which the Shihs, who are numerically inferior, would have gone to the wall. The Magistrate, however, called a meeting of the principal members of both sects, and with some trouble induced them to make friends. The obnoxious lists were collected and forwarded to the Magistrate; and owing to the good sense shown by the chief Muhammadan gentlemen in the city, the ceremonies were accomplished without any disturbance whatever. There is little doubt that, if this quarrel had not been nipped in the bud, there would have been a dangerous outbreak in the city, and probably over the whole District.

(3) *Fátaha-Dawáz Dahum* or *Bára-ofát*, falling on the 12th Rabí-ul awal or the third Muhammadan month (19th April), is the great festival of the Sunni sect. It commemorates the birth and death of the Prophet. For twelve days before this date, meetings are held daily at the mosques and several private houses, where the *Maulúd Sharíf*, or recitations connected with the birth, life and death of the Prophet, are made in prose and verse. Some of these recitations contain allusions to the eminence of the two Caliphs, and therefore the Shihs do not take part in the ceremony. On the last day the relics of the prophet, hairs from his beard, pieces from his blanket, &c., are exhibited; and the passages from the Kurán, and a special prayer, the *Darúd*, are repeated. Relics, however, of Muhammad are extremely rare in any part of India.

(4) *Sháb-i-brát*, falling on the 14th Shábán, the eighth Muhammadan month (15th September), is a festival observed by Musalmáns in

honour of their ancestors. During the day, they perform *fátaha* by reading prescribed passages of the Kurán over hand-made cakes (*chapátis*) and *halua* (a sweetmeat made of flour, sugar, melted butter and milk). Afterwards, these cakes and sweetmeats are distributed among the poor. At night the family burial grounds are illuminated, and often there are displays of fireworks.

(5) *'Id-ul-Fitr*, which signifies the "ceremony of breaking," immediately succeeds the month Ramzán, throughout which all orthodox Muhammadans have been fasting. The fast of the Ramzán was ordained by the prophet shortly before his death, and has to be observed by every Musalmán—the very old, the sick, and children being alone excepted. During the whole month, from shortly before sunrise to sunset, not a morsel of food nor a drop of water may pass the lips. On the first day of the succeeding month, the fast is broken. Between 8 and 11 A.M. the mosques are crowded with Musalmáns, returning thanks to God that they have been able to keep the fast. Afterwards, the alms called *fitrah* must be distributed. According to the ordinance of the Kurán, every Musalmán must give away half a *saá* (or 5 lbs.) of wheat or barley in charity. Rich men, however, often give more, in proportion to their means. The rest of the day is spent in feasting and rejoicing.

THE WAHÁBÍS are described by the Collector as a numerous body, among whom are included a few wealthy traders, though the majority belong to the lower classes. Many of them are fanatical in their opposition to both Sunnis and Shiahs, though Wahábíism is really but a branch of the Sunni faith. They call themselves "Non-imitators" (*ghair mukallid*) because, like other Sunnis, they will not acknowledge the four Imáms. They profess a very strict form of morality, repudiating the more extravagant forms and ceremonies of the Muhammadan faith; and, above all, devote themselves to the *jihád*, or sacred war. Firmly convinced that Sayyid Ahmad will re-appear, destroy all infidels, and subvert the British rule in India, they believe that the first duty of every true Musalmán is to further the good cause to the utmost of his power. He should at once join the "leader of the fighters for the faith" (*amír-ul-mujáhid-ud-dín*), who was formerly Maulvi Ahmad-Ullá, a resident of Patná. All who die fighting for the faith are martyrs (*shahíd*); all who kill infidels are heroes (*ghazí*) and those who shrink from the fight and give not their wealth in support of the crescentade are accursed (*nári*). The following are the chief sources of *jihád* funds:—(1) *Zakát;* a percentage given by

the wealthy on their annual incomes. (2) Two and a half per cent. of each harvest, paid by the cultivators. (3) *Fitra;* 2½ lbs. of wheat, or its price, given by all Musalmáns at the festival of the *'Id-ul-Fitr.* (4) *Kurbání ka chamra;* the hide of every animal slaughtered at the *Bakr'id* festival. (5) *Khairát* and *sadká;* which include all miscellaneous alms. (6) A handful of corn cooked for food, which must be paid by all who are too poor to subscribe anything else.

Patná was first visited by Sayyid Ahmad, the leader of the Wahábí movement in India, about the year 1820; and ever since that date the city has been a great centre for the collection of money and recruits, which were forwarded to the frontier. The leader of the sect at the time of the mutiny was Ahmad-Ullá. He was arrested at the time by the Commissioner, but appears to have regained the confidence of Government, and was eventually made a Deputy-Collector. The first raid made on the Patná Wahábís was in 1864, when eleven persons, among whom were the brother and nephew of Ahmad-Ullá, were arrested, and subsequently sentenced to transportation. Ahmad-Ullá himself was suspected at the time; but there was not sufficient proof of his guilt, and he was not arrested till the close of the year. He was then tried by the Judge of Patná; and on the 27th February 1865, sentence of death was passed on him, which was afterwards commuted by the High Court to transportation for life.

THE CHRISTIANS, according to the Census of 1872, number 2700, or ·2 per cent. of the total population. Of these, over 2000 are Europeans, including the troops at Dinápur. There is a chaplain at Dinápur; and in 1872 there was also a chaplain at Bánkipur, who was removed in 1875, and no successor has been appointed. There is a Roman Catholic church in Patná city, and a convent, where a number of girls are educated. There is also a Lutheran mission in the city. The native Christians, according to the Census Report, number 480, and are confined to Patná City.

THE BRAHMA SAMÁJ is restricted to the Bengalí residents of Patná. It is said that many Beharís are secret sympathisers with this movement, but there are no open converts.

JAINS.—Other denominations are returned in the Census at 659. Among these are included the Jains, here called Saráwak. In Dr Buchanan Hamilton's time, there were fifteen priests at Patná and two at Behar. He estimated the total of the Jains in Patná and Behar Districts at 350 families. I am unable to give any information regarding their present numbers.

Towns —According to the Census Report of 1872, there are in the District of Patná 1,454 villages containing less than two hundred inhabitants, 1,225 from two to five hundred, 502 small towns containing from five hundred to a thousand, 173 from one to two thousand, 36 from two to three thousand, 10 from three to five thousand, 5 from five to ten thousand, 4 from ten to fifteen thousand, 2 from twenty to fifty thousand, and 1 with more than fifty thousand inhabitants The table on the next page, condensed from the District Census compilation of Mr Magrath, presents an abstract of the statistics for the eleven towns, which contain a population of more than five thousand inhabitants Some further details will be given in the separate account of each town

In the following description of the towns and villages in the District, they have been grouped under the Subdivisions

SADR OR HEADQUARTERS SUBDIVISION

Patna City, also called Azímábád, situated in latitude 25° 27′ 30″ and longitude 85° 34 0″, is far the largest and most important town in the District According to the Census of 1872, the population amounts to a total of 158,900, of whom 78,028 are males, and 80,872 females The Hindus number 59,573 males, and 59,885 females—total, 119,392, the Muhammadans, 18,194 males, and 20,535 females—total, 38,729, the Christians, 188 males, and 314 females—total, 502, "others," 109 males, and 168 females—total, 277 In 1871, the gross municipal income was £9,738, and the gross expenditure, £9,334, 10s, the rate of taxation being 9 ánnás and 9 *pies* or 1s 2⅝d per head of the population

The following section on the early history of Patna city is based upon General Cunningham's *Ancient Geography of India*, Vol I, pp 452 454 (London, 1871)

Patna has

Statistics of Towns in Patná District containing more than 5000 Inhabitants.

Names of Towns.	Hindus.	Muhammadans.	Christians.	Others.	Total.	Gross Municipal Income. £	s.	d	Gross Municipal Expenditure. £	s.	d.	Rate of Taxation per Head. Rs.	a.	p.	£	s.	d.
Patná . . .	119,392	38,729	502	277	158,900	9,738	0	0	9,334	10	0	0	9	9	0	1	2⅝
Behar . . .	31,006	13,282	. . .	7	44,295	1,100	0	0	1,120	8	0	0	4	0	0	0	6
Dinápur Nizámat .	21,361	6,418	108	27	27,914	702	0	0	648	8	0	0	4	0	0	0	6
Dinápur Cantonment	8,955	3,585	1,630	. . .	14,170	440	16	0	959	18	0	0	9	5	0	1	2½
Fatwá . . .	9,968	1,326	. . .	1	11,295	333	4	0	277	16	0	0	4	8	0	0	7
Bárh . . .	8,130	2,915	5	. . .	11,050	505	14	0	726	6	0	0	7	3	0	0	10⅞
Mukámá . . .	8,698	2,017	. . .	. . .	10,715	275	18	0	207	4	0	0	3	2	0	0	4¾
Muhammadpur .	5,103	950	. . .	36	6,089	124	0	0	128	8	0	0	3	3	0	0	4⅞
Baikathpur . .	5,797	291	. . .	. . .	6,088	123	6	0	91	18	0	0	3	2	0	0	4¾
Maner . . .	3,905	1,421	. . .	. . .	5,326	127	0	0	127	4	0	0	3	9	0	0	5⅝
Khagaul . . .	3,972	1,069	214	2	5,257	185	0	0	184	8	0	0	5	3	0	0	7⅜
Total .	226,287	72,003	2,459	350	301,099	13,654	18	0	13,806	8	0	Av.0	7	3	Av.0	0	10⅞

Patná has been identified with Pátaliputra, which, in spite of Dr Buchanan Hamilton's opinion to the contrary, is undoubtedly the same town as Palibothra, first mentioned by the Greek historian Megasthenes, who came as ambassador from Seleucus Nicator to the Court of Sandracottus or Chandraguptá, in Pátaliputra, about the year 300 B.C. The foundation of the city is attributed by Diodorus to Herakles, by whom he may perhaps mean Balarám, the brother of Krishna; but this early origin is not claimed by the native authorities. According to the *Váya Purána*, the city of Pátaliputra, or Kusumapurá, was founded by Rájá Udáyáswa, the grandson of Ajáta Satru, who was the well-known contemporary of Gautáma, the founder of the Buddhist religion, who died about 550 B.C. According to the Buddhist accounts, when Buddha crossed the Ganges on his last journey from Rájágriha to Vaisáli, the two ministers of Ajáta Satru, King of Magadha, were engaged in building a fort at the village of Pátali, as a check upon the ravages of the Wajjians, or the people of Vriji. At that time Buddha predicted that this fort would become a great city. Upon this evidence, General Cunningham concludes that the building of Patná was begun then, but finished later, in the time of Udáya, about 450 B.C. According to the Hindu chronologies, Udáya was the thirty-seventh king of Magadha, dating from Sahadeva, who was contemporary with the great war of the Mahabharata. The thirteenth in succession from Udáya was Chandragupta, who was reigning at Pátaliputra when Megasthenes, whose account of the city has been preserved by Arrian, visited the city. He says that the distance of Palibothra from the Indus is ten thousand stadia, that is 1149 miles, or only six miles in excess of the actual distance. He proceeds to describe Palibothra as the capital city of India, on the confines of the Prasii, near the confluence of the two great rivers Erannoboas and Ganges. The Erannoboas, he says, is reckoned the third river throughout all India, and is inferior to none but the Indus and the Ganges, into the last of which it discharges its waters. Now it has been already mentioned that Erannoboas is the Greek form of Hiranya-báha, which has been identified with the Són; and that the mouth of this river was formerly much nearer Patná than now. Megasthenes adds that the length of the city of Palibothra is eighty stadia, the breadth fifteen; that it is surrounded by a ditch thirty cubits deep; and that the walls are adorned with 570 towers and 64 gates. According to this account, the circumference of the city would be 220 stadia, or 25¼ miles. Strabo, Pliny, and Arrian

call the people Prasii, the Greek corruption of Palásíyá or Parásíyá, the men of Palása or Parása, which is an actual and well-known name for Magadha, derived from the shrub *palás* (Butea frondosa). The next description that we have of Patná is supplied by Hiouen Thsang, the Chinese pilgrim, who entered the city after his return from Nepál, about 20th February 637 A.D. At that time the kingdom of Magadha was subject to Harsha Varddhana, the great king of Kanauj. It was bounded on the north by the Ganges, on the west by Benáres, on the east by Hiranya Parvata or Monghyr, and on the south by Kirana Savarna or Singbhúm. Hiouen Thsang informs us that the old city, called originally Kusumapura, had been deserted for a long time and was in ruins. He gives the circumference at seventy "li," or 11⅔ miles, exclusive of the new town of Pátaliputrapura. Little is known of the history of this city. It seems to have slowly fallen into a state of decay; and in 1266 Pátali was little better than a nest of robbers, who had to be punished by the Mughul Government. At that time, the Governor of the Behar Province resided at the city of Behar. During Sher Sháh's revolt, Patná was the capital of an independent State, which was afterwards reduced to subjection by Akbar. Aurangzeb made his grandson Azím Governor, and the city thus acquired the name of Azímábád.

Dr Buchanan Hamilton, in his description of Patná city, includes the whole of that part of Patná *parganá*, which was under the jurisdiction of a *kotwál* and fifteen *darogahs*, who were appointed to superintend the police of the sixteen wards (*mahállas*), into which this area was divided. Each of these wards lay partly within the town; but some of them also included part of the adjacent country, consisting chiefly, however, of garden land, with some low marshy ground that intervenes. The city of Patná, taken in this sense, includes the suburb of Bánkipur on the west, and Jafar Khán's garden on the east, an extent of nearly nine miles along the bank of the Ganges. The width, from the bank of the Ganges, is on an average about two miles; so that the whole circumference covers an extent of about eighteen square miles. The city proper within the walls is rather more than a mile and a half from east to west, and three-quarters of a mile from north to south. It is very closely built, many of the houses being of brick; more, however, are composed of mud with tiled roofs, and very few are thatched. There is one fairly wide street, that runs from the eastern to the western gate, but it is by no means straight or regularly built. Every other passage is narrow, crooked and irre-

gular; and it would be difficult to imagine a more unattractive place. Still, every native who can afford it has a house in this quarter. In the dry weather the dust is beyond belief, and in the rains every place is covered with mud, while in one quarter there is a large pond which becomes very offensive as it dries up. The fortifications which surround the city have long been neglected, and are wretched to the last degree. The natives believe that they were built by Azím, the grandson of Aurangzeb; but an inscription on the gate, dated 1042 A.H., attributes the erection of the fort to a Firoz Jang Khán. There are hardly any striking buildings; and a view of the town, except from the river side, where some European houses are scattered along the bank, is decidedly mean. Dr Buchanan Hamilton states that the only public works, except those dedicated to religion, were the Company's opium stores, a granary, and a few miserable brick bridges. The Roman Catholic Church, in the middle of the city, was the best-looking building in the place. None of the Muhammadan mosques or Hindu temples was worthy of notice; some of the former were let to be used as warehouses. The number of houses in the whole city, as estimated by Dr Buchanan Hamilton, amounted to 52,000; of which 7,187 were of brick, 11,639 of two stories, with mud walls and tiled roofs; 53 with thatched roofs; 22,188 were mud huts, covered with tiles, and the remainder were mud huts covered with thatch.—The population he estimated at 312,000 souls.

Dr B. Hamilton was clearly so disgusted with the dirt and disorder of the place that he was unable to see any good in it whatever. He has even omitted to describe the *Golá*, a high dome-like store-house, which is certainly the most striking building in the whole extent included by him in his account of the city. This structure, consisting of a brick building in the shape of a bee-hive, with two winding staircases on the outside, which have been ascended on horseback, was re-erected in 1786 as a storehouse for grain. It was intended that the grain should be poured in at the top, there being small doors at the bottom to take it out. The walls are of great thickness, being 21 feet in width. The following inscription is on the outside. "No. 1.—In part of a general plan ordered by the Governor-General and Council, 20th of January 1784, for the perpetual prevention of Famine in these Provinces, this Granary was erected by Captain John Garstin, engineer. Compleated (*sic*) the 20th of July 1786. First filled and publickly closed by ————." The storehouse never has been filled, and so the blank in the inscription still remains.

During the scarcity of 1874 a good deal of grain, which if left at the railway stations might have been spoilt by the rain, was temporarily stored here. The *Golá* is usually inspected by visitors on account of the echo, which is remarkably perfect.

The Patná College is a fine brick building, at the west end of the city. Originally built by a native for a private residence, it was purchased by Government and converted into Courts for the administration of justice. In 1857 the Courts were removed to the present buildings at Bánkipur; and in 1862 the College was established in its present place.

Proceeding further eastwards for about three miles, we arrive at the quarter called Gulzárbágh, where the Government manufacture of opium is carried on. The opium buildings are all on the old river bank, and are separated from the city by a high brick wall. In the neighbourhood are two small temples, which appear to be of great antiquity. One is used by Muhammadans as a mosque, and the other by Hindus.

Beyond Gulzárbágh lies the city proper. The western gate is, according to its inscription, five miles from the *Golá*, and twelve from Dinápur. Dr Buchanan Hamilton's remarks on the state of the city, with some modifications due to improved conservancy arrangements, are applicable to its present condition. South of the city, in the quarter called Sádikpur, a market has been made on the ground formerly occupied by the Wahábí rebels; but it is not much used by the inhabitants. The public gardens near the railway station, which are to succeed the unhealthy marsh that Dr B. Hamilton complained of, will be described later. The workmen, who were employed in digging the tank, came upon the remains of an old wooden palisade, which may have been part of the old Patná walls. Opposite to the Roman Catholic Church is the grave where the bodies of Mír Kásim's victims were ultimately deposited. It is covered by a pillar of uncouth form, built partly of stone and partly of brick. The present European graveyard lies to the west of the city, just without the confines of Bánkipur. The chief Muhammadan place of worship is the monument of Sháh Arzání, about the middle of the western suburb. He died here in the year of the Hijra 1032, and his shrine is frequented both by Muhammadans and Hindus. In the month of Zikad there is an annual fair held on the spot which lasts three days, and attracts about 5000 votaries. Adjacen to the tomb is the *Karbalá*, where 100,000 people attend during the *Muhar-*

ram festival. Close by is a tank dug by the saint, where once a year some 10,000 people assemble, and many of them bathe. The only other place of Muhammadan worship at all remarkable is the monument of Pír Bahor, which was built about 250 years ago. The followers of Nának have a place of worship of great repute, called the Har-mandir, which owes its celebrity to its having been the birthplace of Govind Sinh, the last great teacher of the sect. In spite of the antiquity of Patná, the total absence of all ancient buildings is not to be wondered at, for quite modern buildings fall into decay as soon as they are at all neglected. Chahalsatun, the palace of the Behar Viceroys, which in 1760 was in perfect preservation, and occupied by a king's son, could in 1812 be scarcely traced in a few detached portions retaining no marks of grandeur. In the same year, the only vestige to be found of a court of justice, which had been erected in 1728, was a stone commemorating the erection, dug up in 1807, when a police office was about to be erected on the spot. Many gardens in and about Patná are cultivated with roses; and some of them cover a third of an acre in extent. The method of distilling essences from these roses will be noticed on a subsequent page.

The principal business quarters of the city, proceeding from east to west, are the following:—Márúfganj, Mánsurganj, Kilá, the Chauk, with Mircháiganj, Mahárájganj, Sádikpur, Alabakshpur, Gulzárbágh and Colonelganj.

The trade of Patná city and its manufactures will be described at length in the body of this Statistical Account, for the whole interest and importance of the District, and indeed of the whole Patná Division, centres in this city.

THE MASSACRE OF PATNA.—The following account of this occurrence, which may be said to have sealed the fate of the Muhammadan government of Bengal, is mainly taken from the Histories of India by Mill and Thornton, and from *Selections from Unpublished Records*, edited by the Rev. J. Long (Calcutta, 1869).

In 1760, Mír Kásim was created Nawáb by the English, in supercession of his own father-in-law, the incapable Mír Jafar. He at once set himself to reform the administration, and appears to have contemplated from the first a quarrel with the English. At this time, the chief of the Company's Factory at Patná was a Mr Ellis, who is described as a "headstrong man," who took the lead in the practice of trampling upon the authority of the native officials, a practice which directly led to the war. A description of the general

state of affairs in Bengal at this time has already been given in the Statistical Account of Murshidabád District (vol. ix., pp. 189, 190). In April 1763, two English gentlemen, Mr Amyatt and Mr Hay, were despatched to Monghyr, where the Nawáb had fixed his residence, with the final demands of the Council at Fort William. While they were staying at Monghyr, Mír Kásim seized and detained some boat-loads of arms that were passing up the Ganges to Patná, on the ground that the arms were destined to be used by Mr Ellis against himself. This occurrence hastened the rupture. Mr Amyatt was allowed to return to Calcutta, but Mr Hay was detained as a hostage. Intelligence of these events reached Mr Ellis at Patná on June 24. He had previously obtained permission from the Council to act on his own responsibility; and he immediately ordered his *sipáhís* to occupy the city of Patná, which was done on the following morning. The Nawáb, in revenge, gave orders that Mr Amyatt should be pursued, and the unfortunate envoy was overtaken and murdered, while sailing down the Bhágirathí near Kasímbázár. In the meantime, the Muhammadans at Patná had recovered their courage. They turned upon the English *sipáhís*, who were engaged in plundering the city, and drove them back to the Factory. In a letter written at the time by a Dutch merchant of Patná, it is stated that only 300 men, out of an English force of 2000, escaped with their lives. The remainder, after being besieged for two days and nights, fled in their boats to the frontiers of Oudh, where they ultimately laid down their arms. They were then brought back to Patná, whither had been conveyed Mr Hay from Monghyr, the entire staff of the Kásímbázár Factory, who had also been arrested at the first outbreak of hostilities, and some other prisoners.

But as soon as regular warfare commenced, Mír Kásim met with no more successes. He was defeated in two pitched battles by Major Adams, at Gheriá on 2d August, and at Udha-nálá (Oodeynullah) on 5th September. These defeats roused him to exasperation. He forthwith ordered for destruction several influential natives, whom he had carried about with him as hostages for their own fidelity. Among those killed on this occasion were Rám Náráyan, a former governor of Patná, and the two Seths, the great bankers of Murshidábád. He also wrote to Major Adams on 9th September, threatening—"if you are resolved to proceed in this business, know for a certainty that I will cut off the heads of Mr Ellis and the rest of your chiefs and send them to you." It would seem that their lives were

prolonged by the interference of "Coja Gregory," the Armenian commander of the Mughul artillery. But their protector was killed by his own soldiers, and the fate of the English was placed in the hands of Samru, a German, or rather Swiss, renegade, whose original name was Walter Reinhard The following details of the massacre are taken from a letter to the Calcutta Council by Major Adams, written only twelve days after the event In the morning of October 6, Mír Kásím had received letters from the Council, acknowledging his threatening letter, and the same evening he sent Samru with some *sipáhis* to carry out his threat Mr Ellis and a few others were attracted one by one out of the room where all were drinking tea at seven P M, and instantly cut down The remainder took the alarm, and defended themselves with bottles and plates, for their knives and forks had been already removed The *sipáhis* were at first compelled to retire, but they loaded their pieces and fired from a distance In this manner, it would appear that about sixty Englishmen in all were massacred, of whom twenty five were in irons, and ten were in a place of separate confinement at Chahal satun, the palace of the governor With this last party was Dr Fullarton, the only "gentleman" who escaped the common fate What became of the English soldiers is not clear It is only stated by Major Adams, that they were said to be yet alive when he wrote He adds—"the bodies of our gentlemen were most of them thrown into a well in the compound of the house they were confined in" It is said that 200 Englishmen were killed at this time throughout Bengal

On the news reaching Calcutta, a general deep mourning was ordered for the space of fourteen days, the first of which was set apart as a day of public fast and humiliation, and minute guns were fired from the forts and from the fleet A *lákh* of rupees was offered for the person of Mír Kásím, and Rs 40,000 for Samru The subsequent war with the Wazír of Oudh, which was prolonged till May 1765, was to some extent occasioned by the refusal of the Wazír to surrender these persons, who had placed themselves under his protection Mír Kásím is said to have died, in great indigence, at Dehli Samru took refuge with a succession of new masters, and was ultimately presented with the *jágír* of Sardháná in Meerut District, where he died in 1778, leaving as his widow and heir the notorious Begam Samru This lady endeavoured in her old age to make amends for a long life of violence by charities In 1834 she devoted

£15,000 to the foundation of a Clergy Fund and Poor Fund; and her name now stands first in Archdeacon Pratt's "Endowments of the Diocese of Calcutta." The litigation connected with her property was not finally settled till more than a third of a century after her death.

BANKIPUR, the civil station of Patná, and the administrative headquarters of the District, immediately adjoins the city of Patná on the west. The police lines, judicial courts, and the chief buildings occupied by Europeans, extend along the old river bank. The railway station is in the quarter called Míthápur, about a mile from the *Golá*. Close to the station is the jail, and between the jail and the river there are several houses occupied by European residents. The only remarkable building is the *Golá*, described above (p. 69). There is a spacious park or *maidan*, a church, a racket-court, and billiard-room. Very few natives reside in Bánkipur; and there is little trade, except in butchers' meat, grocery, and other articles required by the European inhabitants. In the dry weather, the Ganges is about a mile distant; but during the floods, it flows past the Station, inundating and fertilising the low *diárá* lands.

With the exception of Patná, there are no towns in the *Sadr* or headquarters Subdivision with more than 5000 inhabitants. The three following towns have police stations:—Naubatpur, a closely built town, about 10 miles to the south-west of Dinápur, with several shops; Masaurhí, which lies 19 miles to the south of Bánkipur, on the road to Gayá; and Pálíganj, a small town in the south-west of the District near the Són, and about 25 miles from Bánkipur.

BEHAR SUBDIVISION.

BEHAR, the headquarters of the Subdivision of the same name, is situated on the Panchána river, in N. latitude 25° 11′ 58″, and E. longitude 85° 34′ 10″. Population as ascertained by the Census of 1872—Hindus, males, 15,421; females, 15,585—total, 31,006. Muhammadans, males, 6246; females, 7036—total, 13,282. Total of all denominations, males, 21,672; females, 22,623; grand total, 44,295. Municipal income in 1871, £1100; expenditure, £1120, 8s.; rate of municipal taxation, 6d. per head of the population. The municipal police force, for the protection of the town, consists of 4 head constables and 93 men.

The town is described by Dr Buchanan Hamilton as a very large scattered place, surrounding the ditch of an ancient city, now in a great measure deserted. It is divided into 24 *mahállas*, or wards;

but these are now separated by fields and gardens. The most compact part is a long narrow *bázár* or street, extending south from the old fort towards the monument of Sharíf-ud-dín. This street, which was paved with brick and stones, was the most wretched that Dr B. Hamilton had ever beheld. It is now a good, though rather narrow road. Back from this street, on both sides, are some respectable-looking houses, surrounded by brick walls, but intermixed with hovels. There are also several mosques, that have been tolerable buildings, but are now quite ruinous. During the scarcity of 1873-1874, some of them were utilised as store-houses for Government grain. It is said that, until the decline of the Mughul government, the town surrounded the old ditch on every side for at least a mile, and was as compact as Indian cities usually are; but it was reduced to its present condition first by the Mahrattás, who sacked it in the time of Alí Vardí Khán; and secondly, by the great famine of 1770. From this desolation it never recovered, as there was no inducement to bring people to a place which was no longer the seat of any considerable establishment. Dr Buchanan Hamilton, at the beginning of the present century, stated that Behar contained 5000 houses, most of which were built of brick or roofed with tiles; he estimated the inhabitants at 30,000.

Considering that Behar is not on the line of any railroad or on the bank of any navigable river, and that the roads during the rains and a part of the winter are almost impassable, the trade of the town, carried on carts or pack bullocks, is by no means inconsiderable. All the traffic between Patná, Gayá, Hazáribágh and Monghyr passes through Behar; and, in general, the travelling traders offer their goods for sale here, as they pass through the town. The Deputy Collector estimates the number of houses at 8346, of which about one-fourth are owned by cloth merchants and dealers in grain. Of the former, who reside in the town, 28 families have a very good business. In 1873-1874, they imported European cloth to the value of £6240, and country goods from Benáres, Murshidábád, Dacca, etc., to the value of £2740. In 1874-1875, European cloth to the value of £5862, and country-made goods to the value of £4580 were bought by these 28 families. Goods to the value of £7062 were sold by them in 1873-1874, and to the value of £7286 in the following year. The grain dealers stored produce, chiefly rice, to the value of £8647 in 1873-1874, and to the value of £8657 in 1874-1875. In the former year they sold £8815 worth of grain, and

in the latter year grain to the value of £8249. This is exclusive of 6591 *maunds* of Government grain, worth £1519, which was sold to the public during the scarcity. There are 40 shops for the manufacture of sweetmeats, in which the sales amount to over £1000 every year. The following figures will show the average trade in the other articles of commerce, calculated for the two years, 1873-1875: —Spices: 18 shops; value of goods sold, £1960. Cotton: 11 shops; goods sold, £5060. Tobacco: 6 shops; goods sold, £1500. Shoes: 16 shops; goods sold, £2800. Porcelain goods: goods sold, £4200. Gold and silver: 3 shops; goods sold, £1380. Brass and iron: 5 shops; goods sold, £90. Sugar: 8 shops; goods sold, £320. Hides: 6 shops; goods sold, £995. Petty shops for sale of *dál*, etc.: 70 shops; goods sold, £2515. Baskets: 14 shops; goods sold, £300. Costermongers (*paikárí*): 33 shops; goods sold, £350. Travelling cloth dealers: 7 shops; goods sold, £336. The total value of goods sold in 1873-1874 amounted to £32,894; and in 1874-1875 to £39,407. The local manufactures consist chiefly of silk and cotton cloths and muslins. The latter rival those of Dacca, and are sold as such even in Dacca itself. Some twenty years ago, the up-country Muhammadan dealers used to export about £60,000 worth of Behar muslins at a time, but these men do not come now. There is still a considerable trade in Behar caps and waist strings (*izárband*), without which no Beharí gentleman would consider his toilet to be complete.

The chief place of resort for the Muhammadan pilgrims is the tomb of Sháh Makhdúm, on the south bank of the river. Every year, on the fifth day of the month Id, some 20,000 persons visit this place, and a large fair is held on the occasion.

The most remarkable building in Behar is a huge inn (*sarái*) which has lately been erected from private subscriptions by the Deputy Magistrate, Bábu Bimala Charan. This *sarái* consists of two large blocks of buildings, which enclose a spacious courtyard. The large block facing the street is strongly built of bricks, which have been brilliantly coloured in every conceivable hue, and presents a most gorgeous appearance. In front of this block is an elaborately designed clock tower. The block itself is divided into two equal parts, one being reserved for Hindus and the other for Muhammadans. Each part is divided into a number of rooms, which are used by the better class of pilgrims, who can afford to pay for a night's lodging. The second block is similarly divided, but the rooms are intended for the poorer sort of pilgrims, who are accommodated free of charge. The court-

yard, which divides these blocks, contains a magnificent collection of Buddhist and other idols and inscriptions, which were collected by Mr Broadley, while he was in charge of the Subdivision. These are well arranged in one portion of the yard. The rest is used for picketing the ponies brought by the pilgrims. The yard is enclosed at each end by latrines, rooms for women, etc. The whole of this *sarái* was planned by the subdivisional officer, and with the exception of clock tower, the whole work was executed by artizans and labourers living on the spot.

The history of Behar is but little known. It seems probable, however, that it was the capital city of Magadha soon after the commencement of the Christian era. Dr Buchanan Hamilton thinks that it was the chief city of the Province, to which it undoubtedly gave its name, from 1225 A.D., when Aiyas-ud-dín was appointed Governor, to 1574, when Monim was appointed Governor of Patná. To this period must be assigned the foundation of the old mosques and tombs of the saints, which are to be found in the city. The fort of the Magas is thus described by Dr Buchanan Hamilton. "It is of a very irregular shape, and has been defended by a strong rampart of stone, cut in rude large masses from the adjacent rock. The foundations remain almost everywhere entire, and it is evident that all the salient angles have been strengthened by round bastions. The ditch has been enormous. It is now entirely cultivated, and small canals wind through it; but where most entire, on the east face of the fort, it would seem to have been about 600 feet wide, and on the west side, where narrowest, its width does not appear to have been less than 400 feet. The extent of the heaps of brick within the fort shows that it has contained many large buildings of that material, but no traces of their particular form remain. It is, however, probable that they all belonged to the palace of the Rája, and that the town always surrounded the ditch; for the fort is said to have been measured by Mr Law, and, including the ditch, was found to contain 500 *bighás* of the country standard or 312 acres, which agrees very well with its appearance. The gates would seem to have been entirely ruined before the Muhammadan conquest; but the family of saint has taken possession of the strong outworks which defended the gate on the south, and has repaired the breaches with various fragments of pillars and doors, among which one contains an image of Buddha with several other figures." Inside the confines of the fort are built two modern buildings: a school and a house used

for municipal meetings. There are also several Hindu shrines, in some of which may be seen old Buddhist images.

The ruins of the old Muhammadan office or *kachcharí*, said to have been built by one Mír Mahmud, still existed in the beginning of the century; but the fragments of the old stone pillars have been lately sold, and not a trace of the building now remains. The *bdoli* or square brick building surrounding a well, which is also described by Dr Buchanan Hamilton, has likewise nearly disappeared, two pillars rising from the midst of a poppy-field being the only vestige of the place now to be seen. Near the *bdoli* is a solid square building of one storey, which is now used as the city hospital. It was formerly a Muhammadan nobleman's summer-house, and is called *nauratan* from its containing nine chambers, one in the middle, one at each corner, and one at each side. These chambers are arched with brick, and the inner walls are painted; but the lowness of the roof and the smallness of the doors takes away from the general effect. The house was formerly surrounded by a garden, in which there were small fountains in cisterns of brick and plaster.

The solitary hill which rises from the plain at Behar, has been already referred to (*ante*, p. 19). This hill is identified by General Cunningham with Kapotika, the Pigeon monastery mentioned by Hiouen Thsang. Mr Broadley, however, doubts this identification; and argues that it is the "small rocky hill standing by itself," which Cunningham has identified with Giriyak. Fa Hian's description of the place is as follows (Beal's translation, p. 110, chap. 28). "From this city (Patná) proceeding in a south-easterly direction nine *yójans*, (actual distance about fifty-four miles) we arrive at a small rocky hill standing by itself, on the top of which is a stone cell facing the south. On one occasion when Buddha was sitting in the middle of this cell, the divine Sekrá took with him his attendant musicians, each one provided with a fine-stringed lute, and caused them to sound a strain in the place where Buddha was seated. Then the divine Sekrá proposed forty-two questions to Buddha, writing each one of them singly with his finger upon a stone. The traces of these questions yet exist. There is also a *Sangháráma* built upon this spot. Going *south-west* from this one *yójana*, we arrive at the village of Ná-lo." Now Ná-lo or Nálanda has been identified with the village of Baragáon, which lies six miles to the south-west of Behar. But Baragáon is six miles to the *north-west* of Giriyak; and, therefore, if Baragáon is the site of Nálanda, of which there can be no doubt,

Fa Hian's "solitary hill" cannot be at Giriyak. Besides, there is no solitary hill at Giriyak. The double range of hills which commences near Gayá terminates in two peaks, one of which rises above the village of Giriyak; but this hill, says Mr Broadley, so far from being solitary, is a mere off-shoot of Vipula at Rájgir, and is not less than six miles in length. The hill at Behar is now crowned with a number of Musalmán graves and buildings; but General Cunningham found here some fragments of Buddhist statues and votive *stupas*.

RÁJÁGRIHA, or Rájgir, is identified by Dr Buchanan Hamilton as the site of the old Rájágriha, the former capital of Magadha. The place was visited by both the Chinese pilgrims, Fa Hian and Hiouen Thsang. The ruins have been examined by General Cunningham, Mr Broadley, and other archæologists; and though their accounts differ in some respects, they are all agreed on the main fact that the present town of Rájgir is at or near the site of the old capital of Magadha. General Cunningham identifies the site of Rájágriha with Kusá-gára pura, the town of the *kúsá* grass visited by Hiouen Thsang, and called by him Kiu-she-kie-lo-pu-lo. Rájágriha, which means "the Royal residence," the ancient capital of Magadha, was also called Giribrájá, the "hill surrounded." Under this name the capital of Jarásindha, King of Magadha, 1426 B.C., is mentioned both in the Ramáyana and the Mahábhárata. It is also described by Fa Hian (Beal's translation, cxxviii. 112); and Hiouen Thsang gives an account of the hot springs which will be mentioned presently. The five hills which surround the city, mentioned in the Mahábhárata and in the Pálí annals, are thus described by General Cunningham. The first, Baibhár, is called Baibhára and Vyavahára in certain Jain inscriptions, which have been found on the hill. This is undoubtedly the Webharo mountain of the Pálí annals, on whose side was the famous Sattapanni cave, where the first Buddhist Synod was held in 543 B.C. In the Thibetan account, it is called the cave of Nyagrodha or Banian tree. The second hill, one mile to the east, Ratnagiri, is the one called by Fa Hian the Fig-tree cave, where Buddha meditated after his meals. This is the Rishígiri of the Mahábhárata, and the Pandao mountain of the Pálí annals. There is now a paved zigzag road, which leads to a small Jain temple on the summit that is still used by Jains. The third hill, Bipula, is clearly the Wepullo of the Pálí annals, and the Chaityaka of the Mahábhárata. The latter name was derived from a lofty *stupa* or *chaitiyá*, which formerly crowned its summit, as we read in Hiouen Thsang's account. On the other two

hills are Jain temples, which are not particularly described by Cunningham. These hills surrounded the old city of Rájgir. Traces of the outer wall, which was about 8 miles in circumference, and 13 feet in thickness, may still be seen. The inner wall, which is in a better state of preservation, is about 4⅝ miles in circumference.

The new Rájgir is about two-thirds of a mile north of the old town. According to Buddhist annals, it was built by King Srenika or Bimbisára, the father of Ajáta Satru, the contemporary of Buddha; and therefore not later than 560 B.C. When Hiouen Thsang visited the place, the outer walls were ruinous; but the inner wall, with a circumference of 3½ miles, still stood. Dr Buchanan Hamilton gives a full description of the old fortifications as they now stand. The larger fort is of an irregular pentagonal form, and is apparently very ancient, as the traces which remain are a mere rampart of earth wanting an outwork but strengthened by a ditch, which seems to have been about 100 feet wide. The present town stands upon the north-west corner of this fortress. At the south-west extremity there are traces of a more modern fort, with stone walls, which might have been built as a sort of citadel. It occupies a space of about 600 yards. The west and south faces are the same with those of the old rampart, but have been much strengthened with a facing of brick, and in some places with stone. The eastern and northern faces have had no ditch, but there was a strong stone wall about 18 feet thick, with circular projections at short distances.

The hot-springs are on both banks of the Sarsutí rivulet, seven at the east foot of Baibhar hill, and six at the western foot of Bipula hill. The names of these springs have been given variously by Cunningham, Broadley, and Buchanan Hamilton. The names given to the former group by General Cunningham are (1) Gangá Jamuna. (2) Anant Rikhi. (3) Sapt Rikhi. (4) Brahma Kúnd. (5) Kasyápa Rikhi. (6) Byás Kúnd, and (7) Markand Kúnd. When Dr Buchanan Hamilton visited these springs on the 19th January, the thermometer in the air being 62°, the heat of the water in the springs varied from 94° to 110°. They are surrounded by sacred buildings, and filled with bathers; on some days from eight to ten thousand persons will collect to bathe here. At the bottom of Vipula, or as Buchanan calls it, Bipuláchal, there are six sacred springs. Of these five are called (1) Sitá-kúnd. (2) Súraj-kúnd (or Nának-kúnd, according to Broadley). (3) Rám-kúnd. (4) Ganesh-kúnd. (5) Chandrama-kúnd (or Somá-kúnd, according to Broadley and Dr Buchanan Hamilton.) The

heat in Suráj-kúnd is 103°, and it swarms with frogs; but none are to be found in the others, which are hotter. The sixth spring, Sringí Rikhi-kúnd, is about a quarter-of-a-mile east from the others, and its heat is only 97°. It has been appropriated by Muhammadans, and is called Makhdúm-kúnd, after Makhdúm Sháh Shaikh Sharíf ud-dín Ahmad, a saint revered by alike Hindus and Musalmáns, who lived at Rájágriha, 715, A.H. There is a stone cell in this place, where the saint fasted for forty days. The word for fast is *chilah*: and, as Mr Broadley points out, this has led General Cunningham into a curious mistake, for he calls the saint Chilah Sháh, and suggests that Chilah, that is Chalwá, was a converted Ahír.

Sailá-giri mountain, the Vulture peak of Fa Hian and Hiouen Thsang, lies two and a half miles to the south-east of Rájgir. Fa Hian mentions that on this hill there were several hundreds of caves, in which the Arhans sat and meditated. There is now no trace of these caves; and therefore General Cunningham thinks that the caves must really have been small artificial rooms built against the cliff.

On the southern ridge of the Rájágriha Hills, at Tapoban, are some more hot springs which were also visited by Hiouen Thsang. The word Tapoban probably signifies the "jungle of devotion," and is not, as Gen. Cunningham supposed, a contraction of *tapta-páni* or the "hot water." The sacred springs here are five in number, at the bottom of small artificial pools 10 or 12 feet deep. They are all in one line extending about 150 yards, and the ground near them is spongy and wet. The temperature in these pools, on January 14th, 1812, was ascertained by Dr Buchanan Hamilton to vary from 100° to 116°. There is a great fair held here once in every three years; and the pools are crowded with bathers. Some six miles north-east from these springs is a peculiar cave, about 60 feet in diameter and 10 or 12 feet high, which Dr Buchanan Hamilton also visited. About this cave he observed the peculiar substance, *silájit*, besmearing the face of the rock. It was said to exude from a crevice in the hornstone; but the place was almost inaccessible, and there was only one man, an old Musáhar, who would venture to climb up and scrape some of the *silájit* from the rock. Dr Buchanan Hamilton describes it as of a dirty earth colour, with the consistency of new honey, and a strong and rather disagreeable smell. When placed on burning charcoal it swelled a little and smoked, and eventually was reduced to white

ashes without emitting flame. He supposed, therefore, that it could not be a bituminous substance, though it resembled that class of minerals. It is much valued by the natives for its real or supposed medicinal qualities.

Close by Tapoban are several places of interest, described by General Cunningham. On one hill is a stone embankment, said to have been built by King Bimbisára. Half a mile to the north of this is an isolated hill, on which existed the ruins of a house where the sage Vyása formerly dwelt. Three-quarters of a mile to the north-east is a small hill, with a chamber hewn out of the rock; and beside it a stone on which Indra and Brahma pounded the sandal-wood for anointing Buddha's body.

Seven miles due north of Rájgir is the village of Baragáon, which has been identified by General Cunningham with the old monastery of Nálanda, where Hiouen Thsang resided for two years. According to Fa Hian, this was the birthplace of Sáriputra, the right hand disciple of Buddha. The chief ruins are a row of conical mounds running north and south. These are the remains of the temples which were attached to the monastery, of which the site itself is now marked by a mass of brick ruins, 1600 feet long by 400 feet wide. To the south is the tank where the dragon *Nága* or *Nálanda* dwelt; and all around the place are traces of splendid tanks, two of which must have been a mile in length. These ruins have lately been examined by a Russian archæologist, who disagrees with many of the explanations of the different chambers given by General Cunningham; but there appears to be no doubt but this was the site of the old monastery, and not of a palace, as Dr Buchanan Hamilton thought. Every year, on the *chhat* festival, about ten thousand women assemble here, for the purpose of bathing in the Suraj *talao*, the tank sanctified by the sun.

GIRIYAK, a village on the Panchána river, on the confines of Gayá District, is a place full of archæological interest. General Cunningham identifies it with Fa Hian's solitary hill, and suggests that the name is derived from *ek-giri* or "one hill;" but reasons for doubting this statement have been already given (*ante*, pp. 78, 79). The ruins on the hill are described by Dr Buchanan Hamilton. The original ascent to these ruins was from the north-east; and from the bottom to the summit may be traced the remains of a road about 12 feet wide, which has been paved with large masses of stone cut from the hill, and winds in various directions to procure a moderate gradient. In many places

it has now been entirely swept away, and at no time could a carriage have been driven up the hill. Some way up the ascent, on the north side of the hill, is a ridge opposite to a small tank excavated on two sides from the rock, and built on the other two with the fragments that have been cut. At the west-end of this ridge there is a steep slope of brick, which leads up to a platform surrounded by a ledge. In the west of this platform there are some granite pillars, which probably formed part of an old temple. To the east of the ridge is an area 45 feet square, the centre of which is occupied by a low square pedestal, on which is built a solid column of brick, 68 feet in circumference, and now about 55 feet in height. This place is called the *chabutara* of Jarásindha; but the general impression that the ruins on this hill are the remains of Jarásindha's country-house is, in Dr Buchanan Hamilton's opinion, erroneous, for the ascent must always have been too difficult to render it a place of luxurious retirement.

After Behar, the three chief centres of trade in this Subdivision are Siláo, with a population of 3,487; Hilsá, with a population of 3,026; and Atasarái, with a population of 4,621 persons. To these three places, all the surplus produce of food and oil grains from the whole Subdivision is brought for sale; and a brisk trade is carried on with Patná, Gayá, and Hazáribágh. Atasarái, or Islámpur, is the great centre of the tobacco trade. Thousands of *maunds* are brought annually from Tirhut, and collected in large store rooms (*golds*), whence they are distributed among the three Districts mentioned above, and also sold to retail vendors in the Subdivision. Siláo is mentioned by Dr Buchanan Hamilton [1812] as a place containing six hundred houses. At Mágra, which contained four hundred houses, there was a Company's cloth factory dependent on Patná. At Hilsá there were three hundred houses.

BARH SUBDIVISION.

Barh, the headquarters of the Subdivision of the same name, is situated on the Ganges, in N. latitude 25° 90′ 0″, and E. longitude 85° 45′ 12″. Population, as ascertained by the Census of 1872,—Hindus, males, 3997; females, 4133; total, 8130. Muhammadans, males, 1329; females, 1586; total, 2915. Total of all denominations, males, 5329; females, 5721; grand total, 11,050. Municipal income in 1871, £505, 14s.; expenditure, £726, 6s.; rate of muni-

cipal taxation, 11d. per head of the population. The municipal police force for the protection of the town consists of 2 head constables and 31 men.

Bárh was described by Dr Buchanan Hamilton in 1812 as a poor, scattered place, but of great extent, having considerable trade. According to the native judge (*kází*), Bárh, including Másumganj, then contained 5000 houses, and many very respectable Muhammadan families resided there. Its position on the railway has naturally increased its size and importance; and when the Tirhut State Railway, whose terminus is to be at Bájítpur, on the opposite side of the Ganges to Bárh, is completed, the prosperity of the town will naturally be still further augmented. The river trade consists chiefly of country produce; and, though far inferior to that of Patná, is by no means inconsiderable.

MUHAMMADPUR, which is in fact a suburb of Bárh, has, according to the Census of 1872, a total population of 6089 persons, thus classified:—Hindus, males, 2514; females, 2589; total, 5103. Muhammadans, males, 439; females, 511; total, 950. Total of all denominations, males, 2976; females, 3113; grand total, 6089. The municipal income in 1871, was £124; the expenditure, £128, 8s.; and the rate of municipal taxation, 4¾d. per head of the population. The municipal police force, for the protection of the town, consists of 1 head constable and 20 men.

FATWÁ is situated at the junction of the Púnpún with the Ganges. Country Population, as ascertained by the Census of 1872—Hindus, 4765; females, 5203; total, 9968. Muhammadans, males, 552; females, 774; total, 1326. Total of all denominations, males, 5318; females, 5977; grand total, 11,295. Municipal income in 1871, £333, 4s.; expenditure, £277, 16s.; rate of municipal taxation, 7d. per head of the population. The municipal police force, for the protection of the town, consists of 2 head constables and 32 men.

Fatwá was described by Dr Buchanan Hamilton in 1812, as a large country town, which might contain 2000 houses and 12,000 people, with a considerable trade and manufacture of cloth. Its position on the railway, and at the junction of the Ganges with the Púnpún, would naturally render it a place of commercial importance. But its magnitude is also due to its sanctity. Almost every person going to Gayá from the east used to stop here, to perform the ceremonies in commemoration of his ancestors; and many priests obtained a support by repeating the ceremonies. There are also five festivals in

the year, on which large numbers of people bathe here in the waters of the Ganges. On one of these festivals, called the *Bárni Dawádasí*, which commemorates an incarnation of Vishnu in the form of a dwarf, from ten to twelve thousand persons bathe at the junction of the Púnpún with the Ganges.

BAIKATHPUR is situated on the Ganges, about 5 miles to the east of Fatwá. Population, as ascertained by the Census of 1872—Hindus, males, 2710; females, 3087; total, 5797. Muhammadans, males, 144; females, 147; total, 291. Total of all denominations, males, 2854; females, 3234; grand total, 6088. Municipal income in 1871, £123, 6s; expenditure, £91, 18s.; rate of taxation, 4¾d. per head of the population. The municipal police force consists of 1 head constable and 10 men.

Baikathpur also is a place of remarkable sanctity. The mother of Akbar's General, Raja Mán Sinh, died here; and where she was burned, a *bárádarí*, or hall with twelve doors, was built by her son, and several temples were at the same time endowed. "On this occasion," writes Dr Buchanan Hamilton, "the Governor was favoured with a dream, in which he was informed of the place in the river where Jarásindha had one day thrown an amulet that he usually wore on his arm; and such dreams being always true, the amulet was found accordingly. It is a stone representing a *linga*, adorned with four human heads. At the festival of the *Sivarátri*, 200,000 people are said to assemble here." A great deal of bathing goes on here also on the appointed days, as at Fatwá. At the beginning of the century, the town contained an inn, and was at least as large as Fatwá; but the houses were not so good, and it was rather in a state of decay. A great number of weavers then resided here.

BAKHTIÁRPUR, situated in N. latitude 25° 27′ 30″, and E. longitude 85° 34′, is a small place on the railway between Bárh and Fatwá. It is the nearest station for travellers by rail, who wish to visit Behar, or Nawádá in Gayá District.

MUKAMA is situated on the Ganges, in the east of the District. Population, as ascertained by the Census of 1872—Hindus: males, 4426; females, 4272; total, 8698. Muhammadans: males, 959; females, 1058; total, 2017. Total of all denominations, males, 5385; females, 5330; grand total, 10,715. Municipal income in 1871, £275, 18s.; expenditure, £207, 4s.; rate of taxation, 4¾d. per head of the population. The municipal police force consists of 2 head constables and 29 men. Its rise in importance is of quite

recent date, for the place is not even mentioned by Dr Buchanan Hamilton. There is now a considerable trade in country produce. Much of the Tirhut trade, which is borne down the river Bayá, finds its way to this place; and it is also a railway station.

DINAPUR SUBDIVISION.

DINAPUR, situated on the Ganges in N. latitude 25° 38′ 19″, and E. longitude 85° 5′ 8″, is the military station attached to Patná city. The town is divided into two parts, the Cantonments and the Nizámat. Dinápur nizámat has, according to the Census of 1872, the following population—Hindus: males, 10,099; females, 11,262; total, 21,361. Muhammadans: males, 3023; females, 3395; total, 6418. Christians: males, 47; females, 61; total 108. Other denominations: males, 15; females, 12; total 27. Total of all denominations, males, 13,184; females, 14,730; grand total, 27,914 Municipal income in 1871, £702; expenditure, £648, 8s.; rate of taxation, 6d. per head of the population. The municipal police force consists of 3 head constables and 55 men.

Dinápur Cantonments contain the following population, according to the Census of 1872—Hindus: males, 4638; females, 4317; total, 8955. Muhammadans: males, 1702; females, 1883; total, 3585. Christians: males, 1195; females, 435; total, 1630. Total of all denominations: males, 7535; females, 6635; grand total, 14,170. Municipal income in 1871, £440, 16s.; expenditure, £959, 18s.; rate of taxation, 1s. 2d. per head of the population. The municipal police force consists of 2 head constables and 5 men. The comparatively large number of Christians is to be explained by the presence of the European troops stationed here; and the preponderance of Hindu males over females is due to the Native Infantry. The total population of Dinápur, including the Cantonments, is 42,084, which is little less than that of Behar, the second largest town in the District.

Dr Buchanan Hamilton, in the beginning of the century, writes that "Dinápur, independent of the military, and the followers attached to corps and those that accompany them, contains a great many people. In the different market-places scattered within the cantonment, and under military authority, there are said to be 3,236 houses. These markets are rather better built than is usual in country towns; and afford many more comforts for the Europeans

than Patná, which in that respect is a very wretched place. The gentlemen residing in Patná are supplied with almost every necessary from Dinápur. The military buildings are very grand, especially the barrack for European soldiers, which is a magnificent and elegant structure. The officers' barracks, although inferior to the others, are still very fine buildings, and of great extent. Many officers of the staff and others have built neat and commodious habitations, and the grounds round them are well laid out, while the roads in the vicinity and through the cantonments are tolerable, so that the whole appearance is superior to that of Patná. Of the native houses in Dinápur, forty are built of brick; one quarter of the whole have two storeys, with mud walls and tiled roofs; one half of the whole have mud walls and a tiled roof, but are of one storey; and the remaining quarter consists of mud walled huts with thatched roofs."

The military quartered at Dinápur consisted in 1876 of one European and one native infantry regiment, and a battery of artillery. The Cantonment Magistrate has the charge of the whole Subdivision. Though Dinápur is some six miles from Bánkipur, yet the whole road is lined with houses and cottages. In fact, Dinápur, Bánkipur and Patná may be considered as forming one continuous narrow city, hemmed in between the Ganges and the railway. For about fifteen miles the river bank is occupied with houses, and the principal street follows the course of the river. There is a European shop at Dinápur, where miscellaneous goods are kept. A certain number of European families who are no longer employed under Government have settled at this place.

MUTINY OF 1857.—I here insert an account, condensed from the third volume of Sir John Kaye's *History of the Sepoy War*, of the Mutiny of 1857, which in this District originated in Dinápur.

Early in 1857, there were alarming reports circulated through the Patná Division, of which Mr Tayler was then Commissioner; and he and all the local offices throughout Behar addressed themselves to Government, expressing their fears that a revolt was impending. The Lieutenant-Governor also represented that danger was to be apprehended from the following causes:—(1) The return of the mutinous Sepoys to their homes in Behar; (2) the well-known turbulence of the Wahábís in Patná city, which for years had been a source of suspicion and mistrust to the ruling authorities; and (3) the three Sepoy regiments at Dinápur, who, though they were watched by Her Majesty's 10th Foot, might at any time break into mutiny, and

escape, as others had escaped before them. On the other hand, General Lloyd, who was in command at Dinápur, wrote expressing his confidence in the tranquillity of the Sepoys, which consisted of the 7th, 8th, and 40th Regiments of the Native Infantry. Under these circumstances, they were not disarmed; though as the days went on, the Sepoys were filled with fears for their own safety, and consequently became all the more ready to break out into open mutiny. At the same time there was an increasing excitement throughout Behar, which, in the Commissioner's opinion, had to be kept down with a strong hand. Repressive measures were adopted, frequent arrests took place, and every effort was made to overawe the disaffected inhabitants of Patná city. An attempt was even made to disarm the citizens; but it was only partially successful, and on the 3d of July occasioned a rising of the Muhammadans, which required to be crushed by the aid of Rattray's Sikhs, who were then in the neighbourhood. Soon after this, about the middle of the month, an opportunity occurred for disarming the Dinápur Sepoys. Two companies of the 37th Foot had arrived, on the 24th; and General Lloyd, though still reluctant to disarm the Sepoys, and at the same time unwilling to disregard the remonstrances of the European residents, bethought himself of a compromise. He paraded the European troops with the artillery, and then sent off two bullock carts to the magazines to bring the percussion caps to the English quarters. The carts had to pass the Sepoy lines, and their mission caused a great excitement among the native troops, who were with difficulty pacified by their officers. The General then attempted to secure the caps which had been already served out, but this the Sepoys refused to endure. The 7th and 8th Regiments openly revolted, and were shortly joined by the 40th. The three regiments then went off *en masse*, taking their arms and accoutrements, but not their uniforms, with them. The General, who was old and gouty, had retired to a steamer on the river, and did not know what to do. An attempt was made to pursue the retreating Sepoys, but the ground was marshy, and the lightly-clad mutineers easily made good their escape. Some, indeed, made the mistake of taking to the Ganges, where their boats were fired into and run down by the steamer, and their inmates shot or drowned. But the majority of the Sepoys hastened to the river Són, and were safe across in Sháhábád, a friendly country, with nothing to oppose them but the pluck of a few English civilians, indigo planters, railway engineers, and a handful of Sikh mercenaries, who might or might not be faithful to their employers.

The story of what took place in Sháhábád need not be told here. The news that the rebels, headed by Kunwár (or Kowár) Sinh, the natural leader of the Rájputs of Behar, had surrounded the Europeans at Arrah, reached Bánkipur about the same time that the Commissioner was informed of the assassination of Major Holmes and his wife at Sagaulí, in Champáran, by his regiment of Irregular Horse, in whom he had rashly placed implicit trust. Mr Tayler was determined to rescue the English at Arrah, but ill-luck attended all his efforts. A steamer, which was sent on the 27th up the river from Dinápur, stuck on a sandbank. Another steamer was started on the 29th; but the expedition was grossly mismanaged. Though there was abundance of food on board, the men were left fasting. They were landed at the nearest point to Arrah at about 7 P.M.; and though the men were tired and hungry, they were pushed on till they fell into an ambuscade about midnight. The commander of the expedition, Captain Dunbar, was at once shot down. The enemy were concealed in a mango grove, while the European troops, marching on a raised causeway, were terribly exposed. All was soon in confusion. When morning dawned, a disastrous retreat had to be commenced by the survivors of this ill-fated expedition. The enemy were all round them, the retreat became a rout, and had not the ammunition of the insurgents run short, hardly a man would have escaped. As it was, out of the four hundred men who had left Dinápur, fully half were left behind; and of the survivors, only about fifty returned unwounded. But disastrous as was the retreat, it was not all disgraceful. Individual acts of heroism saved the honour of the British character. Two volunteers, Mr M'Donell and Mr Ross Mangles, of the Civil Service, besides doing excellent service on the march, made themselves remarkable by acts of conspicuous daring. The former, though wounded, was one of the last men to enter the boats. The insurgents had taken the oars of his boat and had lashed the rudder, so that though the wind was favourable for retreat, the current carried the boat back to the river bank. Thirty-five soldiers were in the boat, sheltered from fire by the usual thatch covering; but while the rudder was fixed, the inmates remained at the mercy of the enemy. At this crisis, Mr M'Donell stepped out from the shelter, climbed on to the roof of the boat, perched himself on the rudder and cut the lashings, amidst a storm of bullets from the contiguous bank. Strangely enough, not a ball struck him; the rudder was loosened, the boat answered to

the helm, and by Mr M'Donell's brilliant act, the crew were saved from certain destruction. Mr Ross Mangles' conduct was equally heroic. While he was retreating, a soldier was struck down near him. He stopped, lifted the man on to his back, and though he had frequently to rest on the way, he managed to carry the wounded man for six miles till he reached the stream. He then swam with his helpless burden to a boat, in which he deposited him in safety. Both these civilians afterwards received the Victoria Cross as a reward for their services.

The subsequent history of the Mutiny in Behar, the defence of Arrah, its relief by Major Eyre, and the abandonment of Behar (Gayá) District, though connected with the mutiny at Dinápur, need not be written here. They have been described in the Statistical Accounts of Gayá and Sháhábad Districts (Vol. xii.)

KHAGAUL is situated to the south of Dinápur, forming the Dinápur Railway Station. Population as ascertained by the Census of 1872—Hindus: males, 1986; females, 1986; total, 3972. Muhammadans: males, 560; females, 509; total, 1069. Total of all denominations, males, 2665; females, 2592; grand total, 5257. Municipal income in 1871, £185; expenditure, £184, 8s; rate of taxation, 7¾d. per head of the population. The municipal police force consists of 1 head constable and 18 men. Khagaul is another instance of a modern town which may be said to have been created by the railway. There is no mention of the place in Dr Buchanan Hamilton's account.

MANER is situated a few miles below the junction of the Són with the Ganges. Population as ascertained by the Census of 1872—Hindus: males, 1841; females, 2064; total, 3905. Muhammadans: males, 522; females, 899; total, 1421. Total of all denominations: males, 2363; females, 2963; grand total, 5326. Municipal income in 1871, £127; expenditure, £127, 4s.; rate of taxation, 5½d. per head of the population. The municipal police force consists of 1 head constable and 12 men. Maner is mentioned by Dr Buchanan Hamilton as containing 1500 houses.

BIHTA is a small village with a railway station, ten miles to the west of Dinápur. A fair is held here in the month of Phálgun (February).

SHERPUR, situated near the junction of the Són with the Ganges, is the scene where a large fair is held in May (Jeth). In Dr Buchanan Hamilton's time, there were 1000 houses here; but the place is now in no way remarkable.

VILLAGE INSTITUTIONS. THE PANCHÁYAT system, which has become more or less obsolete in Bengal, still prevails among the lower orders in Behar; and even Bráhmans and Káyasths hold occasional meetings for the decision of disputed points. The *panchâyat* is an indigenous tribunal, composed of about five men of a caste, who exercise the power of trying all violations of social and religious rules by any of its members, and of punishing the offenders. This method of jurisdiction is of unknown antiquity, and has still a strong hold on the feelings of the people. An injured person prefers bringing his complaint before the collected members of his own class; and he only resorts to a public tribunal, if he should be dissatisfied with the remedy afforded by his village *panchâyat*. The existence of this collateral jurisdiction in full vigour is probably the reason why the number of non-cognisable cases, petty assaults, trespasses, &c., are far fewer in Behar than in the Districts of Eastern Bengal. Each different caste has its own rules of procedure and manner of punishing offenders, but there is a general similarity in all cases. The court of first instance, or the *gáwan panchâyat*, consists of members chosen either from contiguous villages or from one village alone. The offences which are regarded as under the jurisdiction of this court are:—(1) Civil claims generally. (2) Abduction and kidnapping. (3) Offences relating to marriage. (4) Defamation. (5) Criminal force. (6) Theft (not house-breaking). (7) Rape. (8) Using abusive language. (9) Abortion. (10) Extortion. (11) False evidence. (12) Maintenance. The punishments are:—fine and social ostracism.

The court is presided over by the *sardár*, whose office is hereditary. When a complaint has to be made, the plaintiff makes a verbal statement before the *sardár*, who orders the other members of the *panchâyat* to attend, and fixes a day for the trial. The summons is served on the defendant by the complainant, accompanied by some member of the court. Should the defendant be absent, the members of his family are informed of the orders of the court; and if he evade the service of the summons, the case will be heard *ex parte*. Both parties bring their own witnesses, and the court does not as a rule enforce their attendance; but every member composing the court is bound to attend, unless he can produce some reasonable ground of excuse. Any member absent without excuse is fined ten *ánnás* (1s 3d.), and on default of payment, will be excommunicated. When the court is seated, the parties and the witnesses take the

following oath: "I am standing with my face towards the Ganges, with the *panch* below, and God overhead; I will state what I know, and never tell anything but the truth." In some cases the deponent touches his son's head while taking the oath. He is then warned that in case his statement be proved to be false, and either party injured through his testimony, he will be prosecuted for perjury. After the oath has been taken, the statements of the witnesses are heard, but not taken down in writing; the parties being at liberty to examine or cross-examine any witness. At the option of the court, the parties themselves may be examined; and if the court thinks a local investigation or examination of account books to be necessary, the case will be adjourned, and one or more members of the court will be authorized to collect the necessary information. After the conclusion of the case, sentence is passed according to law. There is no published code; but the highest court of appeal frames the law from time to time, and manuscript copies of this code are sent to the lower appellate jurisdictions, and are used as books of reference. If the defendant wishes to appeal, he must deposit a fixed sum with the *sardár*, and an appeal will then lie to the *jawár panchâyat*, whose jurisdiction extends over several villages. From this court an appeal lies to the *bâisí panchâyat*, which should be composed of 22 *gáwan panchâyats*, but the number of villages varies. The next court is the *pánch-mahál*, whose jurisdiction extends (as the name implies) over five *parganás*. The final court of appeal is composed of eighty-four village councils, and is called the *chaurási*. This is the court which frames the laws and rules of procedure. These latter are in some cases rather quaint. For instance, "if a person knowingly accepts as his wife a woman to whom another person is legally married, the former is not to be considered a *brother* for 12 years." The costs of a suit are incurred in supplying the members of the court with tobacco and lights during the trial; and in the case of appellate courts, the expenses of travel, &c., have also to be included. The court is, however, very loath to grant costs; and as a rule, prefers spending the money realised from the defendants by fines, in the purchase of sweetmeats or fried rice, to be distributed among the members of the court, or in buying lanterns, matting for seats, or other furniture required for the use of the *panchâyat*. In some cases, part of the fines is expended on the marriage ceremonies of orphan children.

In the case of *gáwan panchâyats*, the court usually sits in front

of the complainant's house door, but the appellate courts collect in the village in which the president resides There is usually no trouble in collecting the fines imposed upon culprits, for the defaulter can be excommunicated until the fine is paid For grave offences the defendant is excommunicated without the option of a fine, either temporarily or for ever In the latter case, the sentence is tantamount to banishment But even a short term of excommunication is a very heavy punishment, for while the offender remains under the ban of the *panchâyat*, he is debarred from all social intercourse Not a soul would condescend to attend any religious ceremony at his house, or to invite him to join their feasts His nearest kinsmen dare not feed with him, or even give him a light for his pipe He is, in fact, condemned to solitude, until the term of his sentence has expired, or been shortened by the court In some cases, a prisoner is sentenced to a beating with shoes or the stems of palm leaves, but such a punishment is, I believe, very rare In disputes between a landowner and his tenant, the *panchâyat* is able to exercise considerable influence Though they cannot summon the *zamîndâr* before them, yet they can forbid any member of the village from taking a lease of the lands out of which the tenant has been ousted, and the landowner is thus forced to come to some compromise with the *panchâyat*, or else do without a tenant

BHAIÂRÍ —Intimately connected with the system of *panchâyat*, is the institution of *bhaiârí* or brotherhood It signifies the gathering together of the members of any caste for some special object, either to perform some religious ceremony, or to consider the restoration of some individual punished by the *panchâyat* to the privileges and intercourse of his caste In the case of a social gathering on the occasion of a family ceremony, such as a marriage or funeral, the following customs are observed by all classes The guests are invited by the barber who calls on them in turn, to meet at the host's house on the specified date They first assemble in the outside verandah, where they sit and smoke till the party is complete The host, or one of his near relatives, invites them inside, where they are seated in rows The host then craves permission to begin *gordhoi* (washing of the feet) When this is accorded, a basin (*hândi*) of water and a *lotâ* are brought in, and the host himself, or one of his relatives, proceeds to wash the feet of the guests After this, a large leaf platter (*patal*) is put before each man, and a portion of every course, consisting of rice, parched grain, various kinds of curries, &c,

is put on the plates. This takes some time, and none of the guests begin to eat till all the food provided by the host has been arranged on their respective dishes. Drink is not invariably supplied, except among the lower classes, when it generally precedes the dinner. Great attention is paid to drinking fair; and the distributor of the liquor is heavily fined, if any guest gets a glass more or less than the rest of the company. When dinner is over, the guests wash their hands, and then tobacco and betel are brought in, after which the party breaks up. On great occasions, this ceremony is extended over two or three days. The guests remain in the house all the time, and are regaled at intervals with different kinds of food. At one meal, for instance, there will be curries and rice; and at the next, sweetmeats, and preparations of sugar and rice, &c. Among the higher classes such meetings are called *neotá*, but the same procedure is observed as at the *bhaiárí* of the lower classes. Muhammadans have a similar custom called *nawáid*, when a marriage or circumcision is to take place. The guests are invited by letter, and afterwards entertained in much the same manner, but the ceremonies of washing are generally omitted.

Among the lower classes, the term *bhaiárí* is also used for a different ceremony, which takes place before any person, who for some fault has been debarred from intercourse with his fellows, can be restored to the rights and privileges enjoyed by other members of the caste. When any person is accused of violating the usages of his caste, he is summoned by the headman, who, if the case is clear and the fault of a trifling nature, decides the matter summarily; but if the evidence is involved, or if the matter appear to be of a grave nature, a committee is called, the evidence is gone into, and the case then decided. Should the accusation be proved, the culprit is generally fined and excommunicated. After the fine has been paid, and the money divided among the members of the court, the sinner demands re-admission into the fold. The following ceremony then takes place:—The repentant offender lights a pipe (*nárikel*), and after smoking a few whiffs, passes it to the headman, who demands a fee of one rupee, and then receives it. When he has inhaled the smoke, the pipe is circulated to all the members present. After this is over, all the guests have their feet washed, and are invited to eat. Here again the host takes the first mouthful, then the headman receives another rupee, and also takes a mouthful, and afterwards the other guests join in the feast; but until the headman has tasted the

meat, none of the others will touch the food that is placed before them. The liquor (*tárí*, or country spirit) is drunk in a similar manner. The host puts his lips to the first glass, which is then emptied by the headman. It is then refilled, and drained by each guest in turn. When this loving cup has completed the round, the offence has been condoned, and the late offender is no longer an out-caste. The guests may now drink from separate glasses, but, as was mentioned above, great care is taken that all share equally in the consumption of the liquor.

LANDLORDS' AGENTS.—The *panchâyat* system and the customs of *bhaiárí* are not the only traces in the Behar Districts of a state of society anterior to the rule of the Mughul Government. The petty landlords of these Districts, who generally belong to the Bábhan or military Bráhman caste, are probably the descendants of those who, before the Muhammadan conquest, held their lands by military tenure from the Hindu kings. Unlike the *zámindárs* of Bengal, these *máliks*, as they are called, were never mere Government officials. They generally managed their own estates; and after deducting one-tenth of the net produce for their own support, made over the remainder to the Imperial Collector or *ámil*. Besides this, they were in the habit of receiving from the villagers certain presents as an acknowledgment of their feudal superiority. In some cases, however, the Mughul officer contrived to establish himself in the position of a great landed proprietor, by driving out the more refractory *máliks*, and by retaining the remainder as military vassals. Such large estates are, however, rare in Behar, and when the Permanent Settlement was made by Lord Cornwallis, most of the *máliks* were placed exactly on the footing of the *zamíndárs*; while those *máliks* who refused to accept the Settlement were granted the same allowances that they had formerly received from the Mughul Government. These *máliks* still retain the old establishment for collecting their dues from the villagers; and in almost every village in Patná District may be seen the office *kachcharí*, where the rents are collected and the local business transacted.

GUMÁSHTÁ.—The usual village establishment consists of an agent (*gumáshtá*), who is generally employed to manage from one to five townships (*mauzá*), whether these belong to one person or to many. His duty is to collect the rents, and generally look after the interests of the *málik*. His position naturally makes him one of the most important functionaries in every village community; and though he re-

ceives only a nominal pay of from £7 to £12 a year, with perhaps a small percentage on the landlords' receipts, his perquisites enable him to live in considerable comfort.

PATWÁRÍ.—Next in rank comes the village accountant (*patwárí*). Whatever may have been his former position, he was until very lately but little better than the landowner's private servant. Dr Buchanan Hamilton, writing at the beginning of the century, calls him the *gumáshtá's* clerk; and says he was paid at the rate of from £1, 16s. to £3, 10s. a year, but that his illicit gains enabled him to spend not less that 12 or 14 shillings a month. At that time, indeed, the *patwárí* used to submit his registers, containing the village accounts, to Government; but gradually this duty came to be neglected, and no registers were submitted after 1830, till the time came for taking the Census of 1871-72. It was then determined to revive this institution, for the purpose of using the accountants as enumerators. The old registers were written up and corrected; and the *patwárí* was, as far as possible, re-instated in his former position. To render him partially independent of the landowner, it was enacted that no accountant should be dismissed from his office without the consent of the Collector of the District. All their names were entered in the Collector's office; and in case of death, the would-be successor must first obtain the Collector's consent before he can be appointed. The *patwárís* of Patná are now [1876] being employed in collecting and submitting complete and full registers of the land held by every cultivator in the District.

Remarkable facilities are enjoyed by both the *gumáshtá* and the *patwárí* for filling their own pockets at the expense both of the *málik*, whom they cheat with cooked accounts, and of the cultivator, who must pay for a fair assessment of his crops. The various forms of illegal cesses (*ábwáb*) described in the Statistical Account of Gayá District (Vol. xii., pp. 70-72), prevail also in Patná. Other officials, who are all more or less under the influence of the landowners, come in for their share of these cesses. The *gumáshtá* has one or two paid assistants (*baráhil*), at each village under his charge. These men act as his lieutenants, watch the crops, collect money, and distribute the water from the reservoirs and canals. In each village there is also the *goráit*, a messenger who, though acting under the orders of the *gumáshtá*, is paid no salary like the *baráhil*, but receives instead a small portion of land, usually less than half an acre, which he is allowed to cultivate rent-free.

Where the rent of land is settled by estimating the out-turn of the crop, the landowner's establishment contains also an *amín*, or chief surveyor, a clerk (*nawísindah*), an arbitrator, (*sális*), and a chain-man (*jaríbkash*) who measures the fields with a rod. These servants are all fed at the villagers' expense.

The other officials, who are independent of the *malik*, are the *jethráyat* or the village headman, who holds his office by a hereditary tenure; the Bráhman priest, who gets a percentage of the produce at every harvest; the *sonár*, or goldsmith, who is generally employed as *dandidár*, or weigher; the *hajjám* or barber; the carpenter, the blacksmith, the washerman, the tanner, and the tanner's wife who holds the office of village midwife. These officials are all paid annually at rates which vary with the state of the season, and the wealth of the cultivator. In returns, they perform their respective duties without making any extra charge for each particular piece of work.

The CHAUKIDAR, or village watchman, appears to have been considered in Dr Buchanan Hamilton's time as part of the village establishment kept up by every landowner. His first duty was to watch the agent's house; and he received from three-fifths of a bighá to one *bighá* of land free of rent, and as much land liable to rent as could be cultivated with one plough. In some places, the allowance of rent-free land was larger, but there was no farm. The villagers also gave him presents, as he visited all the houses at night and prevented stealing. The *chaukidár*, or *dosádh*, as he is frequently called, because he is almost invariably a member of the Dosádh caste, is now expected to perform the impossible task of pleasing the landowner from whom he receives his pay, and at the same time serving Government as an efficient policeman. The difficulty of his position has been freely commented upon by every local officer, and various remedies have been proposed for its amendment. Sir George Campbell, when Lieutenant-Governor of Bengal, partially introduced the system of *chaukidára panchávits*; and there are now 26 of these village-unions for police purposes in different parts of Patná District. They were nearly all inspected by the Collector in 1874; and he found almost invariably that things were not working smoothly, the law being equally distasteful to those who collect the tax, and those who pay it. In some cases the *panchávat* was quite satisfied with the *chaukidár*, and yet crime had increased. In other cases the reverse was the case. In other cases, again, the cultivators complained of the increase in the number of burglaries; but the landowners contended

that the villagers had forged the evidence in order to get the watchmen into trouble. "In fact," as the Collector reports, "the *chaukidár*, removed somewhat from his old position, has a difficult part to play. If he asserts his independence, the *málik* is down on him; and if he is the slave of the landlord, the *rayats* become his enemies." The whole matter is now being investigated, with a view to deciding whether this new system should be extended throughout the District.

THE MATERIAL CONDITION OF THE PEOPLE in Patna compares favourably with the miserable hand-to-mouth state of existence in the adjoining District of Gayá, though the pressure of the population as compared with the food-producing area is equally great. Compared, however, with the people of Eastern Bengal, the agricultural classes, even in this District, are very badly off. The remarks of Mr S. C. Bayley (Commissioner of the Patná Division) on the material condition of the people in Behar have been quoted in the Statistical Account of Gayá (Vol. xii, pp. 73-75.) Though his words apply generally to the whole Division, yet they describe with special force the wretched condition of the labouring classes of that District. There are several causes which tend to improve the state of things in Patná. In the first place, the Railway which passes through the whole length of the District, and the Ganges which forms its northern boundary, facilitate trade, and thereby increase the material wealth of the whole population. Though most of this wealth is absorbed by the trading classes, yet some filters down into the pockets of the cultivators. Secondly, the price of labour, though low, is higher than it is in Gayá; while the primary wants of food, clothing, and shelter, can be supplied at an equally low rate. Thirdly, the extreme fertility of the soil gives in ordinary years a large return to the cultivator; while in bad seasons, such as the year 1873-1874, the distress which might arise from the failure of the crops, is readily obviated by the facility with which grain can be procured and distributed over every corner of the District. The Census of 1872 has ascertained that the pressure of the population as compared with the area is 742 to the square mile, which is no doubt very great, and is one of the chief causes of the general poverty of the inhabitants; but the mass of the people need not here, as in Gayá, look to agriculture as the only means of supporting life. The number of petty traders and manufacturers, congregated in Patná and the other large towns of the District, is by no means inconsiderable, and is probably increasing. The pressure, therefore, of the rural population on the cultivable area is proportionately

diminished, and their material condition is so far improved. In the east and west of the District, away from the great towns situated on the banks of the Ganges, the average density of the population is between 500 and 600 to the square mile. To the south, however, in the Behar Subdivision, the density is greater, rising to more than 700 to the square mile.

The condition of the cultivating classes and the low rate of wages paid for all kinds of labour will be referred to later (pp. 117, 119) The condition of the wealthier classes, and their manner of spending money, is thus described by Bábu Bimolá Charn, the Deputy Collector of the Behar Subdivision.

"The Bábhans, Rájputs, Telís, Máhúrís and Káyasths are the Hindu castes who generally possess wealth. Bábhans and Rájputs display their wealth by the number of elephants they keep, and the lawsuits they carry on in the Civil and Criminal Courts. Their houses are not improved, and they are quite content with one meal of *marúá* bread or barley porridge in the day, and another of coarse rice in the evening. Their waist-cloths do not reach below the knee, and one turban serves them for years; yet they pour their wealth into the laps of law-agents and pleaders, till in nine cases out of ten that I have made enquiries into, they have been ruined by the lawsuits into which they rashly plunged. The Káyasths display their wealth in spending large sums of money in drinking, and in offering dowries (*tilak*) on the occasion of the marriages of their children. It is rather a peculiar sight to see a rich Káyasth at an evening party. On fine carpets, or soft mats, pillows of different sizes and dazzling colours are arranged in rows; pipes are placed near every guest, with garlands of *belá* or *chameli* flowers encircled round the long snake-like tubes; the most odoriferous tobacco is kept burning in fashionable china bowls (*chilam*) with silver tops and pendants; and the most fragrant betel leaves filled with rich spices are chewed by every one. To crown all, the sweet-scented *mahuá* wine is poured in coloured glasses of different sizes, and handed to the guests by boys or girls. Afterwards, goats' meat is offered in a separate apartment, and the feast is thus brought to an end. The marriages of this caste are celebrated with great pomp and ceremony. A man's wealth is measured by the amount of money he gives to the bridegroom as dowry (*tilak*), the number of elephants he brings with him in the marriage procession, and the quantity of fire works he displays at that time. Whole fortunes are spent in these

ceremonies; and hundreds of families can trace their ruin to this source." The efforts of Munshí Piárí Lál to check this evil are noticed in the Statistical Account of Gayá (Vol. xii., p. 77), but his success has as yet been very small. "The close-fisted Máhúrís and Telís are the only persons by whom their wealth is not dissipated. There are no ceremonies in which they are bound to spend large sums of money; they do not drink; there is no disgrace in their living like beggars, though they may be masters of thousands; they are not fond of litigation.

"Spendthrift Muhammadans combine all the frailties of the Hindu, enumerated above, with others peculiar to themselves. As soon as a follower of Islám comes into any property, his first anxiety is to adorn his person. This done, he looks to the embellishment of his house; and then he attempts to outshine his friends in the number and grandeur of his retinue. Parasites crowd round him, and money is lavished in hiring concubines, buying equipages, and in giving entertainments, &c."

THE DRESS of the people in Patná District varies with their religion and occupation, and does not differ in any important respect from the costumes worn in the adjoining Districts of Gayá and Sháhábád. A single description, therefore, will suffice for all three Districts. The better class of Hindus ordinarily wear a piece of cloth (*dhutí*) fastened round the loins and falling to the knee; and over this a long robe (*chapkan*) fastened on the right shoulder. On the head is placed a light skull-cap (*topí*); and the feet are encased in loose country-made shoes, with the toes curled upwards. Sometimes, also, a white scarf (*chádar*) is thrown over the shoulders. The material of the dress differs with the weather. In the hot weather, the robe and cap will be of muslin or some light cloth; but in the cold season, English and American cloth is used for the robe, and the cap is made of velvet or some other warm material. A Muhammadan wears drawers (*páijámá*) extending to the ankle, which are often loose, but sometimes very tight, instead of a *dhutí*, and his robe is buttoned on the left shoulder; but in other respects, his dress resembles that of the Hindu. On state occasions, such as when their attendance is required at court, Hindus and Muhammadans dress alike. The head-dress now consists of a flat turban (*pagrí*), or occasionally of one twisted round the head (*murethá*). Loose drawers take the place of the *dhutí*; and outside, a little above the waist, is twisted a long piece of cloth (*kamarband*). Over the *chapkan* will be worn a looser robe (*kabá*), which

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DRESS.

is fastened so as to allow the *chapkan* to appear above the chest; and on the feet, shoes of English shape often take the place of the country slipper. The *kámarband* is frequently dispensed with; and in that case a loose open robe (*chogá*), reaching nearly to the feet, succeeds the *kabá*, or sometimes a shorter but tighter coat, called an *ebá*. A Hindu shopkeeper will wear a short jacket (*mirzái*) instead of a *chapkan*, but in other respects his dress, though of cheaper materials, will resemble the one just described. A cultivator wears only a *dhutí* and a sort of plaid (*gamchhá*) which is thrown sometimes round the body, sometimes over the shoulders, and often on the head with one end hanging down the back. A corner of this cloth is often knotted, and used as a sort of purse for keeping spare cash, receipts, &c. The better class of cultivators wear the cap and shoes, but the majority do without. Inside the house, the poorer classes never wear shoes, but shopkeepers often use wooden sandals. The richer classes sometimes put on a loose coat (*kurtá*) instead of the *chapkan*, when they are at home. As a protection against the cold, the richer classes wear shawls (*shál*) both when at home and abroad; but the middle classes who cannot afford shawls, envelope themselves in a sort of padded loak (*dulái*), or a coarse kind of shawl (*dhusá*).

"The wrapper and veil in one piece (*sárí*)," says Dr Buchanan Hamilton, "seems to be the proper female dress of Magadha, as the women of the Maghaiá Bráhmans use it whenever they cook; but the petticoat (*lahangá*) and bodice (*kurtá*) from the West of India, has made great progress, and more than a fourth of the whole women would seem to have adopted this dress." This *sárí* is a long piece of cotton or silk which is wrapped round the middle, and contrived so as to fall in graceful folds below the ankle of one leg, while it shows a part of the other. The upper end crosses the breast, and is thrown forward again over the shoulder or over the head like a veil. The bodice (*kurtá*), which fits tight to the shape, and covers but does not conceal the bust, is in Behar as indispensable a part of the dress as the outer garment. In some cases, where a shorter *sárí* is worn, an under garment (*tahband*) is used to cover the lower part of the figure; or sometimes, particularly among women of the Bábhan caste, a skirt or petticoat (*lahangá*) is worn instead. Musalmán women wear drawers (*páljámá*), which may be either loose or tight, the bodice (*kurtá*) and a sheet (*chádar*), which is put on in the same way as the Hindu *sárí*. They also frequently wear shoes, a custom which is looked upon as indecent by most Hindu women, though

low caste women, when on a journey, sometimes wear a leather sandal (*kharpá*) fastened over the foot by a buckle.

Almost all women wear ornaments on their arms, neck, and ankles. Rings on the fingers and toes are very common, and so also are ear-rings; and a ring or perhaps a jewel, attached to the nose, is frequently seen. Female ornaments vary, of course, with the wealth of the wearer, and consist of gold, silver, jewels, coral, brass, lac, bell-metal, lead, or glass. In Patná city the women do not paint much, with the exception of a red mark on the parting of the hair to show that they are married; but in the country, most of the Hindu women, whenever they wish to be fine, plaster their foreheads with red lead. The custom of blackening the eyelids with a line of *surmá* (a black powder made of lead) is common to all classes, but only low caste women, as a rule, tattoo their arms. The teeth are often blackened with a powder called *misí*, usually made of martial vitriol, gall nuts, and the nut of the Terminalia citrina. Both men and women use oil for anointing the head, and occasionally the whole body. Children under three years of age are daily anointed, if it can be possibly afforded. Certain classes are distinguished by peculiarities in costume. For instance, Sanyásís or Sivaite monks, wear orange-coloured garments; the followers of Nának, who never shave, wear an iron ring on the wrist, and sometimes on the head also. Some religious mendicants wear only a blanket, with a hole in the centre through which the head is thrust; while others go about nearly naked, with painted bodies and thick matted hair besmeared with dust and ashes.

Dwellings.—As in the case of dress, so with regard to dwellings, the same style of architecture is found to obtain in the three Districts of Patná, Gayá, and Sháhábád. Dr Buchanan Hamilton gives a good description of the houses in Behar. "The brick or stone houses are in general built in a very bad style, with stairs, doors, windows, and chambers miserably small and awkward. The greater part are built with clay for mortar, but have flat roofs covered with plaster. The small number of houses that are built of rough stones with clay mortar, despite the abundance of such materials, is a clear proof of extreme poverty. In most countries so situated, the meanest hut would be built in this manner. Houses with mud walls, and two stories, are called *kothás*. In Behar, generally, as in Bhágalpur, they consist of only two apartments, one above the other. In Phulwárí especially, I observed some large houses of

this kind. With care in smoothing and painting the clay, such may be made very neat and comfortable; but externally, at least, little or no pains are in general bestowed on these operations, and the walls are more rough and unseemly than could be well conceived. Many of these *kothás* are tiled, and for people of easy condition such houses seem the best fitted in the present state of the country; but others are thatched. In some parts, the terraces of earth, which serve for floors or ceilings, are strengthened by the addition of the calcareous concretion called *kankar*; and where it is abundant, this seems to be an improvement, as it renders the floor harder and not so easily penetrable by rats, snakes, and other vermin. Most of these *kothás* have wooden doors and window-shutters, but these are to the last degree rude, and are seldom if ever painted. Glass or even mica, although the latter is plentiful in the District, is quite out of the question. In the cities of Gayá and Patná, the chief ornament of the houses consists of carved wooden work in the front of the galleries, and in some few houses, both of brick and mud, this has a tolerable effect; but it exposes the whole to the danger of fire, and should be discouraged. Some of the galleries are painted; and amidst the dismal hue of naked mud, or slovenly brick walls, the gaudiness of the colours and tinsel, were they kept tolerably clean, would have a good effect, although the painters caricature the gods, horses, and beasts in the most barbarous manner. The huts here, although dark and close, and far from neat, with seldom any aperture but a small door, are so far comfortable, that having mud walls, they exclude both rain and cold, and are not so hot as those made of bamboos, mats, or reeds. Some of them are tiled, and have a clay terrace under the roof. The farmers and decent artizans have similar huts, but covered with thatch, and in the construction of their roofs they are exceedingly rude. Although of the shape usual in Bengal, they are too flat; and the thatch which in that country is very neat, is here quite the contrary. The roof is commonly supported by the walls, and a ridge pole running from one gable-end to the other, and unless there is a gallery, has neither posts nor beams. Each hut usually consists of one apartment, 11 cubits long by 7 wide, to the front of which, if the occupant is a trader or artizan, is added a narrow gallery to serve for a shop. If the family is numerous or wealthy, additional huts are built. But an ordinary family, with all its effects, is usually squeezed into such a hovel, and a wretched shed for cooking, and a hut for the cattle, complete a small farmer's dwelling; while the addition of a

second hut, and of a granary like a large bee-hive, forms what is considered a comfortable abode. Huts built with walls of hurdles are confined to a few of the wilder parts of the District. Even the huts shaped like bee-hives, and called *maroki*, have usually clay walls, and are chiefly occupied by Rájwárs, Musáhars, and Bhuiyás, all probably aboriginal tribes. The fence round the yard, contiguous to which are built the various huts of which a native habitation consists, is usually a mud wall; and in most villages there is no space intervening between these enclosures, nor is the area planted, while the thatch is not even defended by gourd leaves from the sparks of any fire that may be kindled. Fires are, therefore, exceedingly destructive On the southern boundary of the District, the houses are usually separated by small plots, which are sheltered by arbours of leguminous creepers, a good custom which ought everywhere to be encouraged. In ordinary houses there is scarcely any furniture except bedsteads, earthen pots, a spinning wheel, a rude knife-cleaner, and such like implements. Persons in easy circumstances add some brass vessels; but carpets, chairs, tables, or anything like decent furniture, are confined to very few families indeed. Bedsteads are of the same description as in Bhágalpur, and fully as common." Writing of Sháhábád, Dr Buchanan Hamilton says that, except in the greater rudeness of roof, there is no difference in the huts or furniture of that District to distinguish them from those in Behar.

It may be noticed that very little is said of the interior arrangements of these houses. They are divided, in almost all cases, into two principal divisions; one for males, and the other for females. A rich native has generally two courtyards (*ángan*), each surrounded by verandahs, from which doors lead into the various rooms. The front door leads into the outer courtyard. On the left of this is a hall for the reception of guests; and on the right are two or three rooms, of which one is generally used as a schoolroom for the boys, and the rest as bedrooms for males. Beyond this courtyard is another, surrounded by the female apartments. On one side are bedrooms; and on the other the kitchen, store-house, and a latrine for females. There is also a sitting-room for the ladies of the household. The houses of the middle classes are smaller; but are constructed on much the same plan. The female division will only contain three or four rooms, besides the kitchen and store-room; one for the owner and his wife; another for the eldest son, if married; and the rest for unmarried girls and maid servants. The younger

boys generally sleep in the verandahs, outside the female apartments Little or no attention is paid to ventilation, even in the better class of houses All the rooms are jealously closed, and the windows, if there are any, are raised much above the height of a man, and are so small that scarcely any light can penetrate into the room Among the poorer classes there will be only one room for all the females, and an outer verandah or shed for the reception of visitors The kitchen is always attached to the female room, and when the family is very poor, the same room has to serve for both cooking and sleeping in Among Hindus, there is generally built a low wall as a sort of nominal distinction, but poor Musalmans make no division whatever Where houses are built with two or more stories, the ground floor is used for kitchen, store rooms, etc, while the other stories are divided into bedrooms and sitting rooms In large towns the lowest verandah facing the street is often let out to shopkeepers, while the family occupies the other stories

FURNITURE.—As regards furniture, a cultivator has none but the barest necessaries—a few earthen cooking utensils, and receptacles for water, some pots and jars for keeping his oil, salt, grain, etc, an iron frying pan (*karáhi*), a small oven (*tawá*) for baking bread, and an iron spoon (*kalchhi*), a few brass utensils for eating and washing purposes, a light stone mill (*chakri*) for splitting grain, and a heavy one (*jántá*) for grinding flour, two stones, one flat (*sil*) and the other like a roller (*lorhá*), for grinding spices, a stone pot (*pathli*), a wooden mortar (*okhli*) and pestle (*musal*), one or two small bamboo receptacles (*petárá*), mats made of palm leaves (*chatái*), and a rough bed (*khatiá* or *chárpái*) constructed of course string woven from straw, with a bamboo framework and one or two cocoa nut shell pipes (*nárikel*) for smoking He has no chests or other receptacles for keeping ornaments or cash, which are commonly kept concealed under ground in the floor of his house, or in a jar or other utensil containing grain or the like Grain is, however, generally stored in a sort of circular room (*kothi*), with mud walls and a mud cover There is always a recess made in one of the walls, which is kept sacred for the household god, but the god himself is often unrepresented, except by a mark of red paint A shopkeeper has, in addition to these articles, some wooden chests (*sanduk*), one or two stools (*chauki*), a big brass jar (*gagrá*), a better style of bed with a wooden framework strung with jute string, a pair of scales with stone weights, and sometimes a brass pipe (*huka*)

FOOD.—Judging from the low material condition of the people, the food of the poorer classes must be expected to be scanty and of the coarsest description. "The cultivator's morning meal," reports the Collector, "consists of nothing but parched or boiled grains of various sorts, such as millet, peas, barley, and the like. He has no substantial food in the morning, and in the evening he takes boiled rice (*bhát*), with *dál* or pulse, and occasionally vegetable curries also." The Collector is here evidently speaking of the better class of cultivators, for he goes on to say that the shopkeeper's food is the same as that just described. Musalmán shopkeepers generally take two full meals in the day, and prefer rice to parched grains. They also eat meat, as well as vegetable curries. The Collector, in 1870, made two estimates of the current expenses of a Hindu and of a Musalmán family, from which I have deduced the following results. The annual expenses of a well-to-do Hindu cultivator, whose family consists of six persons—himself, his parents, his wife, and two young children, are as follows:—Food, at Rs. 2, or 4s. a head per month for each adult—Rs. 96, or £9, 12s.; food for the children, at R. 1¼, or 2s. 6d. a head per month—Rs. 30, or £3; for each man, four waist-cloths (*dhutí*), Rs. 6, or 12s.; four cloths (*gamchá*), Rs. 3, or 6s.; four caps (*topí*), 4 *dnnás*, or 6d.: two jackets (*mirzái*), Rs. 2, or 4s.; one turban (*pagrí*), R. 1, or 2s.; a pair of shoes, 4 *dnnás*, or 6d. For each woman, two upper garments (*sárí*), Rs. 6, or 12s., and two bodices (*kurtá*), R. 1, or 2s.; for each adult, one wrapper (*dohar*) for the cold weather, Rs. 7, or 14s.; total, Rs. 152, 8 an., or £15, 5s. The Collector has not included in his estimate the cost of the oil used in lighting and for anointing the body, or the annual sums paid for religious ceremonies, and to the barber, washerman, etc. These expenses would increase the total to Rs. 162, or £16, 4s., equal to an average monthly expenditure of Rs. 13, 8 an., or £1, 7s. In the collector's estimate for a Musalmán family, he gives Rs. 120, or £12, as the annual cost of the food for four adults, but the other items are much the same. The total annual expenses, therefore, of a Musalmán household, consisting of six persons, would amount to Rs. 186, or £18, 12s., equal to an average monthly expenditure of Rs. 15, 8 an., or £1, 11s. The Collector gives no estimate of the expenses of a poor peasant with a similar family. In the Statistical Account of Gayá District, (Vol. xii., p. 76), the monthly expenditure of a day labourer and his family is estimated at Rs. 3, 8 an., or 7s. In Patná and Sháhábád this class is not so

badly off as in Gayá; and we may take the annual expenses of such a family at Rs. 60, or £6, equal to an average charge of Rs. 5, or 10s. per month, or about 4d. a day.

GAMES AND AMUSEMENTS.—It has been already stated that the manners and customs of the people in Patná District cannot be distinguished from those of Gayá and Sháhábád. The same games which are described in the Statistical Account of Gayá (Vol. xii., pp. 78-81) are played here. Chess (*satranj*) and draughts (*chausar* or *pachísi*) are played by the better classes. Vingt-et-un (*naksh már*), *rang már*, *ganjífa*, and other card games, are played by all. *Sorhi*, played with 16 cowries, is the great gambling game, but other games of chance, played with dice or cowries, are very common. Boys delight in trap-bat-and-ball (*gulidantá*), or prisoners' base (*kabadí*); and, in the schools, they have taken very kindly to cricket.

MUSICAL INSTRUMENTS have also been described at length in the Statistical Account of Gayá (Vol. xii., p. 81). They consist of drums such as *tablá*, *dhol*, *mírdang*, *pakhdwaj*, *gúrúm-bájá*, *mándar*, and *morbájá*; stringed instruments such as *sitár*, *rabáb*, *sárangí*, *isrár*, *bin*, and *ektárá*; wind instruments such as *bánsulí*, *singá*, *munh-chang*; and miscellaneous instruments such as *kartál* (castanets), *manjírá*, two pieces of brass which are struck together, and *jaltarang*, a curious instrument consisting of brass pots filled with water, which are struck with a stick.

CONVEYANCES also have been described in the Statistical Account of Gayá (Vol. xii., pp. 81, 82). They consist of *kránchí*, *pálkí*, *bárahdarí*, *dolí*, *nálkí*, *ekah*, *pataniágárí*, *rath*, and *sagar*, for land travelling. The river-boats used have been already described (*ante*, p. 28).

AGRICULTURE.—Before enumerating the different crops that are grown in Patná District, it will be convenient to give a general view of the staple harvests in each Sub-division. A special report on this subject was demanded from the Collector in 1873, at a time when there was some fear that the District would be afflicted with great scarcity, and possibly even with famine. A return was prepared, showing approximately the areas in each Sub-division that were usually under cultivation, and the kinds of crops that were grown on those areas. The following paragraphs are condensed from that return, which is dated 5th November 1873.

In Bárh Sub-division, which has an area of 557 square miles, and a population of 324,786 persons, giving a density of 583 to the square mile, the greater part of the area under cultivation is devoted to food

crops; staples other than food, such as oil seeds, cotton, tobacco, &c., being grown to a small extent only. There is only one rice crop known as the *aghaní dhán*, which is sown in August and reaped in December. The other food-crops grown in the Sub-division are *janirá*, gram, barley, *khesárí*, peas, maize, *maruá*, *kauní*, *sánwán*, *chiná*, and *kodo*.

In Behar Sub-division, which has an area of 792 square miles, and a population of 570,888 persons, giving a density of 721 to the square mile, three-fourths of the area under cultivation is sown with paddy; one-eighth with peas, wheat, barley, &c.; one-sixteenth with poppy; and one-sixteenth with mustard, linseed, and cotton. There are three rice crops, the *sáthí* which is sown in June, and reaped after sixty days or so (whence its name) in August; the black rice (*silhatí*) which is sown in June, and reaped in October and November; and the white or common rice, which does not ripen till November or December. The proportion of the *sáthí* and black rice taken together is about equal to that of common rice.

In Dinápur Sub-division, which has an area of 132 square miles, and a population of 141,337 persons, giving a density of 1071 to the square mile, about three-fourths of the area under cultivation is devoted to food crops, and the rest to staples other than food. Of the cultivated area nearly one-half is sown with rice, which is of three descriptions: the commonest or *aghaní dhán* is reaped in November and December; and the *kartiká* or early rice is reaped in October. The third kind called *boro* is very little grown; it is sown broadcast in November and December, and reaped in April and May. Of the remaining area, about three-eighths is sown with wheat or barley; one-quarter with pulses; and about one-sixteenth with maize.

In the Sadr or headquarters Sub-division, which has an area of 620 square miles, and a population of 522,627 persons, giving a density of 843 to the square mile, about three-fourths of the lands under cultivation are devoted to food-growing crops; the southern *parganás* being chiefly rice producing tracts, and those to the west and east being cultivated with *rabí* crops. About ten per cent. of the paddy lands grow the above-mentioned *sáthí* rice; but the main rice crop is the *aghaní*. The other food staples are *bájrá*, *jodr*, gram, barley, *khesárí*, and *dál* or pulse.

In the whole District therefore, at least three-fourths, and perhaps seven-eighths, of the cultivated area (and there is not much waste land) is devoted to food crops; while many of the other crops, such

as poppy, sugar cane, radish, *ság*, and vegetables, which are largely grown in the vicinity of towns, serve to provide a sort of food.

The principal crops may conveniently be considered under the four heads of Cereals, Green Crops, Fibres, and Miscellaneous.

CEREALS.—RICE, which forms the staple crop of the District, consists of two great divisions: the *kartiká* or early rice, and the *aghaní* or winter rice, each of which is again sub-divided into many varieties. A small part of the District is cultivated with *boro*, or spring rice, which may be regarded as a third division.

The *aghaní* or winter rice forms the chief part of the rice grown in Patná. It is sown broadcast after the commencement of the rains in June and July, on lands that have previously been ploughed three or sometimes four times. After a month, or a month and a half, when the young plants are about a foot high, they are generally transplanted. Each plant is pulled out from the land, which is soft with standing water, and planted again, generally by women, in another field, which has been first ploughed and smoothed. The young plants are placed in rows from two to three inches apart. Rice that has not been transplanted gives a comparatively poor crop, and all the finer sorts of rice are therefore treated in this manner. Should no rain fall in September or October, and if the water generally procured from the artificial water-courses is exhausted, the plants will wither, and become only fit for fodder. But if seasonable showers fall, the rice comes to maturity in November or December, and is then reaped. A second crop of *khesárí*, sometimes mixed with linseed, is often sown in October among the rice, when it is in flower (*gábh*). At that time there is generally a little water on the fields. The seed is sown broadcast, and if it is seen to germinate, the water is run off so as not to injure the young crop. When a second crop has been sown, the paddy is reaped below the ears, and the stalks are left standing, to be afterwards used as fodder.

The following different varieties of *aghaní* or winter rice are mentioned by the Collector:—(1) *Bánsmatí*, (2) *dorangí*, (3) *selhá*, (4) *rángá*, (5) *khírdant*, (6) *dhusrá*, (7) *gajpatí*, (8) *kajrí*, (9) *súbá pankhí*, (10) *sabdáyá*, (11) *kapursár*, (12) *dachhní*, (13) *shámzirá*, (14) *thákurbhog*, (15) *káribánk*, which are all transplanted, and cut from November to January. (15A) *Bághá* is sown broadcast and not transplanted. (16) *kamod*, (17) *bánsphul*, (18) *karanphul*, (19) *anárkalí*, (20) *ajnás*, (21) *lál-dayí*, (22) *dudh-bilás*, (23) *rájaulíá*, (24) *kishnzirá*, (25) *kalkatlá*, (26) *sháh pasand*, (27) *sukh dás*, (28) *amir*

pasand. All these are of fine quality. The following are coarse or *selah* :—(29) *baitarni*, (30) *parásí*, (31) *dulgí*, (32) *senghrá*, (33) *sah dahí*, (34) *ma'ardahi*, (35) *bakol*, (36) *síb-ladú*, (37) *mansárá*, (38) *anandi*, (39) *mandawá*, (40) *dúlhari*, (41) *badherá*, (42) *kalongi*, (43) *ras*, (44) *dúdhráj*, (45) *gajmoda*, and (46) *darmí*.

The *kartiká* or early rice is also sown broadcast in June or July. It is never transplanted, and generally comes to maturity in October or November. One variety, the *sáthí* rice, is reaped as early as August. The other varieties mentioned by the Collector are *silhati* or black rice, and *karhani*. This early rice crop is very insignificant in Patná District, in comparison with the winter crop.

Boro or spring rice is very uncommon, and it has probably been only lately introduced, for Dr Buchanan Hamilton does not refer to it. It is sown in November or December, and reaped in April or May.

No accurate statistics exist showing the area under rice cultivation; but speaking generally, three-fourths of the cultivated area is grown with this crop. Dr Buchanan Hamilton estimated that, of the area cultivated with rice in this District, less than four per cent. was early rice; and the rest, *aghaní* or winter rice. All the transplanted rice was fine, such as is usually sold as that 'rice' Patná; but the very finest *bánsmatí* did not exceed one quarter of the whole. The fine rice that was exported, was generally freed from the husk without boiling. The amount of this annually exported from Patná city alone was valued at £13,910, or three times as much as was imported. But common rice and paddy were then, as now, far more largely imported than exported. Dr B. Hamilton, in 1812, estimated the total area under rice at less than half the cultivated area of the District. This is difficult to reconcile with the opinion of the Collector, who thinks that no improvement has taken place in the quality of the rice grown, nor any extension in the rice-growing area of the District. On the contrary, he says that there is a general complaint that the productive powers of the paddy lands has very much decreased.

The names by which rice is distinguished in the various stages of its growth are as follow:—*bíhan*, the seed, *kánti*, the sprout; *morí*, the young plant before it is transplanted; *gábh*, the flower; *bal*, the ear; *dhán*, the paddy, called *kachchá* before it is ripe, and *pakú* when it is ready for harvest; *ushna*, or *joshánda dhán*, paddy boiled for husking; *arwa chaul*, paddy dried by the sun for husking; *chaul*, cleaned rice; *bhát*, boiled rice.

A fair yield of paddy from land renting for Rs. 1. 8. a *bighá*, or 9s an acre, would be 15 *maunds* or 11 hundredweight per acre, valued at Rs. 12, or £1, 4s. Such land would yield no second crop. Better land, such as rents for Rs. 3. a *bighá*, or 18s. an acre, would give 24 *maunds* or 17 hundredweight, valued at Rs. 19, -2 or £1, 18s. 3d. There would, also, be generally a second crop of *khesárí*, amounting to 6 *maunds* or about 4¼ hundredweight, valued at Rs. 6, or 12s. A fair return, therefore, from an area of the two descriptions of land would be—from the inferior land 15 *maunds*, worth Rs. 12, or £1, 4s.; and from the better land, 30 *maunds*, worth Rs. 25. 2. or £2, 10s. 3d.

PREPARATIONS MADE FROM RICE, &C.—There is little to add to the account of the principal preparations made from rice given in the Statistical Account of Gayá District (Vol. xii., p. 84), which applies equally well to Patná. *Chírá*, or the rice which has been steeped in water, and then beaten, is sold in Patná at from 12 to 16 *sers* per rupee, or 12 to 16 lbs. for a shilling. *Pharhí*, or parched rice and *láwá dhán*, or paddy which has been roasted on hot sand and then cleaned, are sold at 16 *sers* per rupee, or 16 lbs. for a shilling. *Láyí-ki-chakti*, or cakes of rice roasted and then steeped in molasses (*gur*), are sold at 10 *sers* per rupee, or 10 lbs. for a shilling. No liquid preparations of rice are sold in the market; but *mánr*, or the water in which rice has been boiled, is used in making *tikia* and *gúl*, the lozenges and balls of charcoal with which tobacco is lighted.

OTHER CEREALS—Wheat (*gam*) and barley (*jao*) are sown in October and reaped in March. They are frequently sown together, when the crop is called *gújai*. Wheat is often mixed with *sarsun*, or mustard; and barley with peas, when it is called *jaokaráo*. Both wheat and barley are also mixed with gram. The poorest classes make unleavened cakes (*roti*) and a sort of porridge (*satú*) out of barley; and all classes eat bread made from wheat-flour (*maidá*). The stubble of these crops is used as fodder for cattle. Both are exported to a small extent. Oats (*jaí*) are grown in Patná, though not to any great extent. The time for sowing and reaping is the same as with wheat and barley.

Marúá (Eleusine Coracana) and Indian corn or *makai* (Zea mays) are sown in June, at the commencement of the rainy season, and reaped at the end of it, in September or October. The former is generally transplanted, and is chiefly reared on ground that afterwards gives a winter crop, which is watered from wells. Both these crops

are largely consumed by the poorer classes, generally in the form of *satú*, or coarse bread. A species of Holcus, called *janirá*, which resembles maize in its general appearance, is often sown with it. It was formerly a common crop, but it seems to have been supplanted by maize, which affords more satisfying diet to the hungry. *Bájrá* (Pencillaria spicata) is sown in July and August, and reaped in September and October. *Kodo*, (Paspalum Scrobiculatum), is sown in July and reaped in November. It is frequently mixed with *arhar;* the grain is husked in earthen mills, and afterwards boiled like rice for consumption. *Sánwán*, a kindred plant to *janira*, is sown in July and reaped in September. *Kauni* (Panicum Italicum) is reared in high lands near the villages. It thrives best on a mixed soil. It is sown in June, and reaped in September and October. *Chiná* (Panicum miliaceum) may be sown at almost any season. In times of scarcity, it is often sown on lands which, owing to the drought, cannot be sown with the usual crops.

GREEN CROPS AND VEGETABLES.—The great leguminous crop is *khesárí* (Lathyrus sativus), which is generally sown broad-cast among the rice in October, and reaped in March. All through Behar this grain is the common material for making curries; but the poor also use it for cakes fried in oil (*bajká*), or reduce it to powder and make it into little balls of paste, which are fried in oil or melted butter (*barí*). In Bengal the grain is considered indigestible; but this seems to be a mere prejudice, for the poor of Behar thrive upon it. Gram, *hút* or *chaná* (Cicer arietinum) is sown in October, and reaped in March. The crop is generally grown on high lands, which give no other crop in the year. Dr Buchanan Hamilton looked upon this as a proof of bad farming, because he thought that the grain might be sown among the rice stubble, like *khesárí*, or after some of the crops that come to maturity in the rainy season. This does not, however, appear to be a just criticism; for *khesárí* and *makai* are sown on low moist lands, while gram grows better on a dryer soil. Gram is much used by Europeans as fodder for horses, and for fattening sheep. The natives eat it in all stages of its growth; the young leaves are eaten as *ság*, and the grain is either parched, split into *dál*, or pounded into flour (*satú*). Peas (*matar* or *karáo*) are sown in October, and reaped in February or March. Some are sown on the mud of inundated lands, as the water retires; some mixed with barley, forming what is called *jaokeráo;* and some on watered land, intermixed with linseed, *masúr* and various other crops. Peas are eaten either

split (*dál*) or made into flour. From the meal of peas are prepared sweetmeats, and paste-balls (*barí*) for curries. Peas are also eaten alone before they are ripe. The lentil called *masúr* (Ervum lens) is used for curries. It is sown and reaped in the same months as the above-mentioned leguminous crops. The other crops are not so considerable. *Urid* and *múg*, both varieties of Phaseolus, are sown in July, and reaped in November. *Kúrthí* (Dolichos aniflorus) is sown in August, and reaped in November and December. *Arhar*, or as it is more commonly called *rahar* (Cajanus Indicus) is of two kinds. Both are sown in July; but the inferior kind, *rám rahar*, is reaped in December; while *rahar* proper does not come to maturity till February or March. Melons are of two sorts; the musk melon or *kharbúza*, and the water melon or *tarbúz*. Both are sown in sandy soil, generally in October; and they come to maturity in March or April. The fields near the bank of the Ganges are often lined with melons. Cucumbers are of two kinds; large or *kakrí*, and small or *khírá*. Both are sometimes sown in July, when they are called *bhadaí*, and ripen in September; and sometimes in March, when they ripen in May, and are called *jethúá*. Turnips (*salgram*) and cabbages (*kobí*) are planted in July, and gathered in October and November. Carrots (*gájar*) and radishes (*múlí*) are sown later, and ripen in December and January. There are several varieties of the brinjal or *báigan*, the Solanum melongena of botanists; of which the *mánik báigan* is the commonest. It is sown in October, and comes to maturity in December; as also does the English or *Wiláyatí báigan*. The *bhantá báigan*, a rounder fruit, is sown in March, and gathered in May; the *bárah-masiyá baigan*, which is rather rare, is cultivated, as the name implies, at any season. The *rámtoraí* (Hibiscus esculentus) is cultivated more than in Eastern Bengal. It is sown in June, and ripens in September and October. The pumpkin, *kadú* (Cucurbita leucanthema) is eaten in curries. The rind is used by fishermen to float their nets; and the fruit is hollowed out by religious mendicants for water-bottles. The native guitar (*sitár*) is also fashioned out of this fruit. Onions (*piyáj*) are the last vegetable mentioned by the Collector. To complete the list, there should be added *paror* or *tarol*, a cucurbitaceous fruit; *karelá* (Momordica muricata of Wildenow); beans (*sim* and *simá*); *kandá*, *ol*, and *rath álu*, varieties of yam; *sakarkand*, or the sweet potato (Convolvulus batatas); *lál ság*, *mithá ság*, *sóu ka ság*, *súthní*, &c.

FIBRES.—Hemp or *kúdrúm* (Hibiscus cannabinus) is cultivated

for making ropes. It is sown in June and reaped in October. Ela or *san* (Crotalaria juncea) is used for nets, bags, and the bottoms of common bedsteads. A kind of grass called *múnj*, which grows wild all the year round, is also used in rope-making.

MISCELLANEOUS CROPS.—Cotton (*kapás*) is still cultivated, though not to the same extent as in the beginning of this century, when 24,000 *bighás* in the two Districts of Patná and Gayá were estimated by Dr Buchanan Hamilton to be sown with this crop. The cultivation is described in the Statistical Account of Gayá (Vol. xii., 87-89. Oil-producing plants are also cultivated as in Gayá. *Sarishá*, *rái*, and *sorí*, three varieties of the mustard plant, produce mustard oil (*karuá*). Castor oil is expressed from *renri* (Ricinus communis); linseed oil from the flax plant (*tisí*); and common oil from *til* (Sesamum orientale). Oil is also obtained from the poppy plant, from safflower, from cotton seed, and from the common roadside thistle (*katailá*). All these oil-producing plants form part of the winter harvest, and ripen in February and March, with the exception of the castor oil plant, which, though sown in October, does not ripen till May. Indigo (*nil*) is cultivated to a very small extent. The method employed is the same as that described in the Statistical Account of Sháhábád District. Sugar cane (*katárí*) is planted in January and cut in about a year's time. The cultivation is described in the Statistical Account of Gayá (Vol. xii., pp. 92, 93). Tobacco (*tomáku*) is not much cultivated in this District; though the preparation of tobacco for smoking is an art specially studied in Patná. The plant is sown in June, and is fit for gathering in February. *Pán* or betel leaf is planted in September and gathered chiefly in July, but to a certain extent all the year round. The extent of cultivation is not so great as in Gayá. Safflower (*kusum*) is cultivated for the dye. Potatoes (*álú*) are cultivated to a great extent near Patná city and Dinápur, and are largely exported.

POPPY.—The cultivation of the poppy or *post* (Papaver somniferum) and the method employed in manufacturing opium will be described on a subsequent page, when I come to treat of the manufactures of the District. I may here mention that all the poppy grown in the Province of Behar is manufactured at Patná city; and that the area cultivated with poppy in the Patná Opium District, which is almost conterminous with the Magisterial District, amounted in the year 1874-1875 to 37,701 opium *bighás* or 23,563 acres. The out-turn in that year was 7,248 *maunds* 6 *sers*, or nearly 259 tons; and the average produce

per *bighá* was 7 *sers* 11 *chhatáks*, or 24 lbs. 9 oz. per acre. The standard price paid for opium is Rs. 5 a *ser*, or 5s a pound. The average price in Calcutta in 1874-75 for a chest containing 40 cakes, 40 *sers*, of opium was Rs. 1,242, 2, 8 or £124, 4s 6d. In other words, a pound of opium, for which the cultivator receives Rs. 2, 8, or 5s, sold for Rs. 15, 8, or £1, 11s.

Among the condiments cultivated in the District, are chillies or *mirch-i-súrkh;* ginger or *adrakh;* coriander seed or *dhaniyá;* mint or *púdiná* (Mentha viridis); turmeric or *haldí* (Curcuma longa); cummin or *zira;* aniseed or *sonf* (Foeniculum vulgare); *ajwáin* (Ligusticum ajowan), a plant of the dill kind; and cresses or *chansur.*

The FRUIT TREES most commonly grown in the District are the mango, the *mahuá*, the apple, pomegranate, loquat, guava, peach, the jujub, the fig tree, &c.

AREA: OUT-TURN OF CROPS, &c.—The area of Patná District, according to the Revenue Survey, is 2,242 square miles; but no details, showing the cultivable area, waste land, &c., are recorded. In the Board of Revenue's Statistics for 1868-69, the total area is given at 2101·22 square miles; but again no details are given. In 1871, the Collector stated it was impossible to form any estimate of the comparative acreage under the principal crops. Three attempts to obtain such statistics were made in the years 1870, 1871, and 1872. In 1870 papers were sent to all the landowners, to fill up and return through the police. In 1871, imformation was collected from the village accountants, and tested by a special Deputy Collector in the case of a few villages. And in 1872, selected specimen villages were taken, and the average result applied to the whole District. These three methods showed glaring diversities in their results. For instance, the uncultivable area was by one method given at 72,000 acres, and by another at 229,000 acres; while the third method gave a result widely differing from both. As the Commissioner observed, "to copy such statistics is simply to perpetuate error." In 1875, another attempt was made to obtain tolerably correct agricultural statistics in a systematic way. "With this view," wrote the Collector in March 1876, "a complete list of the villages in each Subdivision was delivered to the Subdivisional Sub-Deputies, with instructions to obtain the required information from the *patwárí* of each village, and test it themselves. The inquiries in Bárh and Behar were completed before the close of last year (1875); but the returns of a few villages in the Sadr or Headquarters Subdivision are still due. The result of these inquiries,

when completed, is expected to be sufficiently trustworthy for all practical purposes." Another important addition has been made since 1873-74 to our statistical records in connection with agriculture, by the submission of their account books, or *jamábandí* papers, by the *patwáris* of all the estates in the District. A complete register of *patwáris* having been prepared in 1872 for the Census, it was considered a fit opportunity for reviving section 16, Regulation xii. 1817 (the *patwárí* law), which had been a dead letter for some 30 or 40 years. These papers contain the following information:—(1) Name of each cultivator, the rates of rent paid by him, the quantity of land held under each rate, and the total rent paid; (2) similar information with respect to cultivators who pay rent in kind, the cost of assessment, the share of the landowner, &c.; (3) the amount of land held in each village under money and under grain rent; (4) the amount of rent-free land; (5) the total cultivable area, and (6) the total non-cultivable area in each village."

The only complete statistics that the Collector could (1876) furnish me were for the Sadr and Dinápur Subdivisions. The total area of these two Subdivisions, exclusive of the Patná Municipality, is 743 square miles, or 475,520 acres; and the population amounts to 505,064. This gives a density of 679 persons to every square mile, or rather more than one man to an acre. The area cultivated with the rainy season crops, such as paddy, Indian corn, cotton, sugar cane, &c., is 153,916 acres, or nearly one-third of the total area; and the lands devoted to dry season crops, such as wheat, barley, oilseeds, poppy, &c., amount to 155,209 acres, or also nearly one-third of the total area. As some of the cultivated area bears two crops in the year, we must conclude that only about one-half of the area of this tract is under cultivation. If these figures are correct, the cultivated area of the Patná and Dinápur Subdivisions has been very generally over-estimated. The areas occupied by particular crops are as follow:—Paddy, 115,704 acres, or nearly one-fourth of the total area; Indian corn, 13,173 acres; wheat, 11,791 acres; barley, 26,984 acres; gram, 29,555 acres; other food grains, 88,562 acres; oilseeds, 4,016 acres; poppy and tobacco, 15,725 acres; sugar cane, 2,429 acres; indigo, 948 acres; cotton, 120 acres; fibres, 118 acres. Agricultural Statistics in Behar are notoriously untrustworthy; and, therefore, too much reliance should not be placed on these figures, though they have been compiled, as I am informed, with great care.

The out-turn from an acre of land sown with paddy was said to vary from 15 to 24 *maunds*. According to Dr Buchanan Hamilton, the average produce of a *bighá* of land sown with wheat, barley, or gram is 6 *maunds;* with maize, 8 *maunds;* with *marúá* and *arhar* mixed, 6 *maunds;* with potatoes or onions, from 40 to 45 *maunds;* with poppy, 7 *sers*. of opium.

CONDITION OF THE CULTIVATORS.—A holding above sixteen acres or fifty standard *bighás* in extent, would be a very large one; and any thing below two acres or 6 *bighás*, a very small one. A fair sized holding would be about six and a half acres or twenty *bighás* in extent, but a single pair of oxen cannot cultivate more than five acres. A husbandman with a small farm of five acres or 15 *bighás* cannot, in the opinion of the Collector, be considered as well off as a respectable retail shopkeeper, or as a hired servant on Rs. 8 or 16 shillings a month in money. The peasantry are reported by the Collector to be not usually in debt. If that be the case, they form a striking contrast to their neighbours in the adjoining Districts of Gayá and Sháhábád: and the remarks of Mr Bayley, the Commissioner of the Patná Division, on the general indebtedness of the agricultural classes throughout Behar, must be considered as inapplicable to the state of these classes in Patná District. The fact that this District suffered less than its neighbours in the famine of 1866, and also in the scarcity of 1873-1874, tends to support the Collector's favourable view of the material condition of the cultivating classes; but it may be questioned whether the comparative absence of want on those occasions was not due rather to the facilities for transporting grain to distressed quarters, than to the prosperous condition of the rural population.

The Collector estimates that an income of £1 a month would comfortably support a middling sized household of six persons in this District. He proceeds to say that very few of the cultivators have rights of occupancy under Act X of 1859, and that about 75 per cent. are liable to enhancement of rent. There are some few proprietors who own, occupy, and cultivate their lands, without even a labourer to assist them. This is especially the case where a small property is held *ijmálí*, that is, in common by a large number of proprietors; for though the land, if rented out, would not support the owners, yet the crops reared by their own exertions suffice to keep them in comparative comfort. Village officials, also, as in other parts of Behar, have their little holdings in every village, which they own, occupy, and cultivate with their own hands.

THE DOMESTIC ANIMALS of the District comprise horses, buffal oxen, cows, goats, sheep, elephants, pigs, donkeys, dogs, cats, fo ducks, and pigeons. The animals used in agriculture are oxen buffaloes only, while the remainder are reared for food or as arti of trade. The value of an average cow is reported to be Rs. 1 £1; of an average pair of oxen, Rs. 30 or £3; of an average of buffaloes, Rs. 25 or £2, 10s.; of a score of sheep, Rs. 20 or £ of a score of kids six months old, Rs. 15 or £1, 10s.; and of a sc of full-grown pigs, Rs. 100 or £10.

THE AGRICULTURAL IMPLEMENTS are as follows:—(1) *Hal*, plough; which is made up of the following pieces: the *phár* or ir plough-share, which is fitted to the *hal* or plough, by a nut cal the *karná*. The plough is directed by a handle (*lagná*), and attached to the centre of the yoke (*pálo*) by a beam or pole (*haris sánr*). The *haris* is fastened by a rope (*náran*) to the yoke, which rests on the bullocks' necks in front of the hump, and is kept in its place by pieces of leather or rope (*joti*), which pass round the animals' necks. The *patá* is a small wooden wedge for fastening the *lagná* to the *hal*; and the *sabdhari* attaches the plough to the pole. (2) The *kodáli* takes the place of a spade, but the blade is set at right angles to the handle. Since the cultivator works with bare feet, he could not force an ordinary spade into the ground in the way that an English workman does. (3) *Khúrpi*, a small iron instrument used for weeding. (4) *Hasúá*, or sickle for reaping. (5) *Chauki*, or harrow, a wooden instrument for filling up and levelling the furrows made by the plough, after the seed has been sown. It is generally drawn by four bullocks, and is fastened to the yoke by iron chains (*zanjir*) or ropes called *chaukiári*. The driver stands on it. (6) *Chánr* is a small bamboo basket fixed for baling out water and throwing it on the crops, or into the channels (*nali*), which ultimately convey it to the crops. Besides these, which are mentioned by the Collector, the following instruments, described in the Statistical Account of Gayá (Vol. xii., p. 96), are also in use in Patná:—the *pháorá*, the *kaintá*, and the *khanti*, which are all three used for digging; the *rámá*, a thin pole of pointed iron used for transplanting; the *tánrá*, a hollow bamboo used for sowing seed in drills; and the *tángá* or axe.

The *látha* is a machine used throughout Behar for irrigating the fields. The following are its component parts:—(1) *Karing*, or wooden trough, for holding the water and conveying it to the field to be

Calcutta, (2) *látha*, or beam, for raising this trough; (3) *ledí*, the weight at one end of the beam, to facilitate the raising of the former from the reservoir or well in which the water is contained; (4) *kánti*, or peg placed at the end of the beam, to prevent the weight from falling off; (5) *khambá*, the upright post with two prongs, on which the beam rests; (6) *barhá*, the rope fastening the beam to the trough; (7) *donrí*, a piece of wood fixed to the rope, where the worker holds it, for the purpose of preventing his hands being cut with the rope; (8) *makaundí*, a small piece of wood which, placed horizontally between the prongs of the *khambá*, supports the beam; (9) the *garhaí* is fixed to the beam, in such a way as to prevent it sliding off the *makaundí*.

For the purpose of cultivating what is technically known as "one plough" or nearly five acres of land, the Collector reports that the following cattle and implements would be required:—One pair of oxen costing about Rs. 30 or £3; one plough, worth Rs. 5 or 10s.; two spades, R. 1 or 2s.; four weeders, 4 *ánnás* or 6d.; one sickle, 2 *ánnás* or 3d.; and in most cases a *látha*, or the machine for irrigating, Rs. 6 or 12s. The whole, therefore, represents a capital of Rs. 42, 6, 0, or £4, 4s. 9d.

WAGES AND PRICES.—The Collector, in 1871, gave the following list of the rates of wages in Patná District. Coolies or labourers are paid at the rate of 2 *ánnás* or 3d. per diem. Agricultural day labourers earn 1 *ánná* or 1½d. for a day's work; but they are usually paid in grain, at the rate of 6 lbs. of paddy or *khesárí*, representing a money wage of only one penny or a penny farthing for a day's work. Smiths get from 2½ to 4 *ánnás* or from 3¾d. to 6d. daily; bricklayers, 2½ *ánnás* or 3¾d.; and carpenters from 2½ to 3 *ánnás* or from 3¾ d. to 4½d. In former times, wages were a fourth less than they are now. The Deputy Magistrate of the Behar Sub-division, who is a native of Bengal, remarks on the remarkable cheapness of labour as compared with other parts of Bengal. He says, "It is a matter of wonder for what small wages the coolies labour here; yet the amount of work a cooly in this part of the country performs is infinitely greater than in lower Bengal. For what we pay six *ánnás* (9d.) in Eastern Bengal, and eight *ánnás* (1s.) in Calcutta, for that we pay three or four pice (about 1d.) in Behar. Carpenters, masons, weavers, are paid at equally cheap rates. A carpenter here, who gets two *ánnás* (3d.) per day, would be sure to get six *ánnás* (9d.) in Calcutta, Bardwán, or Dacca; a mason who here gets four *ánnás*

(6d.) per day, gets 12 *ánnás* (1s. 6d.) in Calcutta, for work of equal excellence; so do the weavers, potters, &c. The lower classes of labourers, as coolies ploughing in the fields, digging earth, carrying grains, are paid not more than three to four pice (about 1d.), or 5 lbs. of paddy or *janirá* when they are paid in kind, as is generally the case." The women of these parts, who are remarkable for their physique, are paid at even a lower rate. In 1875, a number of women were employed at Behar town in carrying the bricks, with which the new *sarái* or inn was built. A woman who carried 16 bricks at a time, each brick weighing from 6 to 10 lbs., was paid at the rate of one cowrie for every two bricks; or in other words, she received 1½d. for carrying eight times a load which varied in weight from one to one and a quarter hundredweight. The labourers themselves seem to acquiesce in this low rate of wage, for they may be seen any evening in returning from their work laughing and singing. The people, as compared with the labourers of Eastern Bengal, Chittagong, or even Nadiyá, are very badly off; but their condition, as the Commissioner says, is not worse than it used to be.

The table on the opposite page shows the prices of the chief food staples for the two years 1859-60 and 1870-71, and also the maximum price in 1866, the year of the Orissa famine. The materials have been furnished by the Collector.

[In May 1874.

TABLE SHOWING THE PRICES OF FOOD STUFFS IN PATNÁ DISTRICT FOR 1859-60 AND 1870-71, WITH THE MAXIMUM PRICES IN 1866.

	1859-60.		1870-71.		1866.	
	Per *maund*.	Per cwt.	Per *maund*.	Per cwt.	Maximum Prices.	
					Per *maund*.	Per cwt.
	r a.	s. d.	r a.	s. d.	r a.	s. d.
Best cleaned rice	3 0	8 2	2 8	6 10	5 8	15 0
Common rice	2 0	5 5½	1 8	4 1	3 8	9 6
Best unhusked rice or paddy . .	1 12	4 9	1 4	3 4½	3 8	9 6
Common unhusked rice or paddy .	1 4	3 4½	1 0	2 8¾	2 12	7 6
Cleaned barley	. . . .	. . . .	1 14	5 1	5 0	13 7¾
Unhusked barley	2 4	6 1½	1 8	4 1	4 8	12 3
Wheat	2 8	6 10	2 0	5 5½	5 8	15 0
Indian corn	2 4	6 1½	1 4	3 4½	3 4	8 10½
Sugar cane	2 0	5 5½	1 8	4 1	3 0	8 2

In May 1874, at the height of the scarcity, rice was selling at Rs.3, 5 a *maund*, or 9s. a hundredweight; wheat, at Rs.2, 9 a *maund*, or 7s. a hundredweight; and Indian corn, at Rs.2, 3 a *maund*, or 6s. a hundredweight. Twenty or thirty years ago the prices, according to common report, were much lower than they are now; but no records remain from which we can learn what they actually were. Sixty years ago, according to Dr Buchanan Hamilton, the average price of paddy at harvest time was 1½ *maunds* for the rupee, or 1s. 10d. a hundredweight. Barley sold for the same price; wheat sold at R.1 a *maund*, or 2s. 8¾d. a hundredweight; Indian corn, at 8 *ánnás* a *maund*, or 1s. 4½d. a hundredweight. If these figures are correct, wheat had doubled in price by 1871; barley had trebled, and paddy was half as dear again as it had been in 1814. The price of common country liquor seems to have remained stationary. It depends solely on the strength of the liquor:—*Khasiá* is sold at 1 *ánná*, or 1½d. a quart; *dobára*, at 1½ *ánnás*, or 2¼d.; *solá-seri*, at 2 *ánnás*, or 3d.; *chauseri*, at 4 *ánnás*, or 6d.; and *dobára kalán*, at 8 *ánnás*, or 1s. the quart bottle.

WEIGHTS AND MEASURES.—These are given by the Collector as follow:—For weighing gold, silver, and other precious metals, 8 *cháwal* or 3 *karjaní* = 1 *ratí*, 8 *ratí* = 1 *másha*, 12 *másha* = 1 *tolá*, and 4 *tolá* = 1 *chhaták*, or 2 oz. Troy weight. For weighing grain, &c., the weights vary in different *parganás*. In *parganás* Pilich and Tilhárá the *ser* weighs 52 *tolás*, or 1 lb. 5 oz. avoirdupois; 7½ *ser* = 1 *paseri*; and 8 *paseri* = 1 *man* or *maund*. In *parganá* Biswak the *ser* weighs 48 *tolás*, or 1 lb. 3 oz. avoirdupois; 7 *ser* = 1 *paseri*; and 8 *paseri* = 1 *maund*. For the remainder of the District the *ser* weighs 80 *tolás*, or 2 lbs. avoirdupois; 5 *sers* = 1 *paseri* and 8 *paseri* = 1 *man*. For measuring oil, melted butter *(ghí)*, and treacle *(gur)*, etc., the following are used:—4 *kachchá* = 1 *chhaták*, or 2 oz.; 4 *chhaták* = 1 *páo*. 4 *páo* = 1 *ser*, or 2 lbs.; and 40 *ser* = 1 *maund*, or 80 lbs. The measures of time are:—60 *pal* = 1 *dand*, or 24 minutes; 7½ *dand* = 1 *pahar*, and 8 *pahar* = 1 *din* of 24 hours. In common talk, however, the day or *din* is taken from sunrise to sunset, and is divided into 4 *pahar*, and each *pahar* is divided into 4 *ghari* of three-quarters of an hour each. Natives also use the word *ghantá* to express the English hour—7 *din* = 1 *hafta*, or week; 30 *din* = 1 *mahiná*, or month; 12 *mahiná* = 1 *baras*; and 12 *baras* = 1 *yug*. Measures of distance:—20 *phens* = 1 *ren*; 20 *ren* = 1 *phúrki*; 20 *phúrki* = 1 *dhúrki*; 20 *dhúrki* = 1 *dhúr*; 20 *dhúr* = 1 *katah*; 20 *katah* = 1 *bighá*, or 2 roods 20 poles; 60 *bighás* = 1 *kos*, or 2 miles,

and 10 *kos* = 1 *manzil*. For measuring cloth, etc. :—3 *ánguli*, or finger-breadths = 1 *girah*, or 2¼ inches : 4 *girah* = 1 *bálisht*; 2 *bálisht* = 1 *háth*; and 2 *háth* = 1 *gaz*, or yard. As stated in the Statistical Account of Gayá (Vol. xii., pp. 99, 100), the weights and measures vary not only with the locality, but also with the article to be weighed or measured. Fraudulent weights and measures add another element of uncertainty. The *gaz*, or yard, for instance, will vary from 30 to 40 inches; the *bighá* from one-third to five-eighths of an acre; the *ser* from 1 to 2 lbs. avoirdupois; and so for the other weights and measures mentioned above. Under these circumstances, to give a complete list of the different weights and measures used in every village throughout the District would be not only tedious, but misleading. The Collector's list contains the weights, etc., generally used in the greater part of the District, and gives all the information that would be of any practical use.

LANDLESS DAY-LABOURERS.—This class is largely represented in Patná District. They do not owe their origin, as in many parts of Eastern Bengal, to the increased rate of wages paid for labour, but rather resemble the slaves of early Roman history, who were reduced to indigence by the high rate of interest demanded for borrowed money. As in Rome, so in the Districts of South Behar, it has long been the custom for the bankrupt debtor to sell himself or one of his children to the creditor. Hindu slaves are called *nafar*, *laundi*, and *ghulám*; while Muhammadan slaves of a similar description are called *málzádah*, and form a distinct kind of caste, which does not intermarry with the free persons of that religion. The children, however, which Musalmáns of rank have by girls purchased for the harem, are considered as nearly, if not altogether, equal to those by legitimate wives. The prevalence of slaves in Gayá is noticed in the Statistical Account of that District (Vol. xii., p. 72); and the description there given will apply equally to Patná. Dr Buchanan Hamilton observed that far the greater part were of the Kahár or Dhánuk castes, but that some were Kurmís. I have not been able to obtain any trustworthy estimate of the present number of this class. The Sub-divisional Officer of Behar reports that every landowner has his slaves, and every cultivator his *kamiá* or half-enslaved labourer. He adds that, in times of distress, half-a-dozen boys and girls will be bought for less than Rs.20, or £2. Little distinction can be drawn between the *ghulám*, or slave proper, and the *kamiá*, or semi-slave; or, again, between the *kamiá* and the *mazdúr*, or free labourer. The wages of

the free labourer are usually paid in grain, and are only just enough to keep him alive and fit for work. The slave can receive no less; and, therefore, his condition is much the same as if he were free. He can always emancipate himself by flight; but it is not worth his while to do so, for as a free labourer in another part of the District he would get no higher pay, and possibly there might be no demand for his labour. So he stays on in the same place, working for the same landowner, and receiving his daily allowance of 5 or 6 lbs. of broken rice or some coarse grain. The *kamiás*, or ploughmen, are generally hired for the season. Dr Buchanan Hamilton, writing in the beginning of the century, states that Rs. 40, or £4, was the usual rate of hire. Now-a-days, £1 or £2 will be advanced as a loan without any money interest; but the borrower is bound to serve the lender until the loan is repaid. The lender supplies the plough and the seed, and gets the whole produce; while the borrower has to work about nine hours a-day, and receives a subsistence allowance of 5 or 6 lbs. of grain. Extra work generally ensures higher pay. In many cases the original loan is never paid back, and the borrower goes on labouring for the rest of his life. Should there be no effects, the son, if he be of age, inherits the liabilities of the father, and must either repay the loan or labour for the creditor as his father did. In one respect, the *ghulám*, or slave proper, is better off than the free labourer, for his master always supplies him his clothes in addition to his daily food, and also contributes towards the marriage expenses of his children. Of Musalmán slaves, Dr Buchanan Hamilton mentions that, though slavery is contrary to the precepts of the prophet, the owners save their consciences by taking a lease of a man, who wishes to sell himself, for ninety years. He estimated their numbers in the two Districts of Patná and Behar at 2850 families.

Women are largely employed as labourers, especially in transplanting rice. During the late scarcity women and children crowded the relief roads, for the work was comparatively light, and the remuneration higher than they could obtain for field work in ordinary years.

SPARE LAND.—In 1871 the Collector reported that there was scarcely any spare land in Patná District. There are no hills or jungles of any extent; and the whole area of the District, with the exception of land covered by buildings, and the sandy beds of the rivers, is under cultivation. Even the interior of the reservoirs is usually cultivated, after the water has been run off. Dr Buchanan Hamilton [1812] gave an estimate of the cultivated and non-cultivable

areas in the ten police circles that then constituted Patná city: Fatwá, Naubatpur, Bánkipur, Sherpur, Dariyápur, Bárh, Behar, Hilsá, and Vikram, covering a total area of 1671 square miles. The area said to be covered by rivers, tanks, marshes, and water-courses was 68 square miles; by hills, 5 square miles; altogether unfit for the plough, or waste, 152 square miles; total, 225 square miles, or less than one-seventh of the total area of the ten police circles.

LAND TENURES.—In Behar, as in Bengal, a longer or shorter chain of intermediate holders is everywhere to be found. At one end of this chain stands the *málik*, who holds the estate from Government under the Permanent Settlement, and pays his land-tax direct to the Government Treasury; at the other end, is the actual cultivator. The following are the different tenures given by the Collector as existing between the *málik*, or, as he is often called, the *sadr málguzár*, and the cultivator:—(1.) *Miádi thiká*, or *ijárá*, a temporary lease held direct from the actual or virtual proprietor of the land; (2.) *Miádi thiká zar peshgí*, a similar lease, for which an advance is paid by the lessee to the lessor; (3) *katkiná*, or *darijárá*, a sub-lease granted by the *thikádár;* (4) *thiká mukarrarí* and *maurúsí* a perpetual lease held direct from the *málik;* (5) *dar-mukarrarí*, a perpetual sub-lease held from the perpetual lessee; (6) *mukarrarí* proper, a lease which terminates with the life of the lessee. These are the tenures mentioned by the Collector; but another link in the chain is also found sometimes, namely, the *dar-katkiná*, which is a temporary lease granted by the *katkinádár*, on the same terms as he himself holds from the *thikadár*. As in Gayá District, the actual cultivator or *jotdár* is generally a mere tenant-at-will, without any right of occupancy in the soil he ploughs. He takes a lease for a few years at a time, but frequently obtains no document stating the terms or the duration of the lease. In spite of repeated experiences, the cultivator continues to place a blind confidence in the good faith of his landlord, though the latter is ever ready to take advantage of his tenant's position. Even if a *pattá* or lease is granted in the first instance, it is seldom renewed when the original term has expired; the tenant goes on occupying his land with perfect contentment, until one day his landlord demands an increased rent, and he finds that he has either to pay or leave his holding. This childlike trust in the honour of their landlords is one of the most remarkable traits in the character of the Behar cultivators. No amount of experience will induce them to take the most ordinary

precautions for their own security. Whether they pay rent in money or in kind, the result is the same. The landlord and his agents share all the profits, and the cultivator gets just enough to keep him and his family from actual starvation.

CULTIVATORS' HOLDINGS.—The forms of cultivating tenures are similar to those described as obtaining in Gayá District (Vol. xii., pp. 101, 102). In the first place, the tenure is either *khúd-kásht* or *páhi-kásht*, according as the tenant cultivates the land of the village in which he lives, or of a different village. Again, the tenure is either *nakdí*, when the rent is paid in money; or *bhádolí*, when the produce of the fields is divided between the landlord and the tenant. *Nakdí* tenure is of two kinds: *chikath*, or temporary, and *shikmí*, or perpetual. Of these the former is most common, the term varying from three to nine years. The tenant is supposed to receive a *pattá* or lease, and to give in return a *kabúliyat* or *ikrárnáma*, as an agreement to pay the rent at the rate specified, but, as already stated, the tenant is usually far too careless to insist upon a guarantee which the landlord is only too ready to evade. The *ikrárnáma*, or special agreement to pay the rent at the specified rate, is seldom given except for large holdings. As a rule, the cultivator's name, and the conditions of the lease, are entered by the accountant (*patwárí*) in his book. The rent is usually paid twice a year, at the *kharíf* and *rabí* harvests and the cultivator gets a receipt from the accountant. This receipt is signed either by the landlord himself, or by his agent (*gumáshtá*). The rent of a large leaseholder (*thikádár*) is often paid in instalments, one, two, or three sixteenths being given at a time. During the rains, when no crops are reaped, no instalments will be paid. Again, if the land is such that it yields only one crop in the year, the rent will be paid at or about the time of harvest. There is no fixed rule, and the method of paying the rents varies with every locality; but in general, the time most convenient for the tenant is selected.

Where the tenure is *bhádolí*, that is when the rent is paid in kind, the tenant receives no *pátta*, but may be ejected after any harvest. *Bhádolí* tenure is either *dánábandí*, or *agorbatai*. In both cases, the cultivator and the proprietor theoretically share the produce in equal moieties; but in neither case does the cultivator really obtain more than one-third of the crop, while sometimes his share is even less than this. When the tenure is *dánábandí*, the crops are assessed just before they come to maturity by the *gumáshtá*

or *amín*, assisted by the village accountant (*patwárí*), and the bailiff (*baráhil*). The cultivator suffers from the corruptness of these agents, who either over-estimate the probable out-turn, or else demand heavy bribes for making a fair estimate. Supposing the real out-turn to be sixteen *maunds*, the estimate will make it eighteen. The land-owner will then get nine *maunds* as his half, and another *maund* in addition on some pretext or other. The cultivator will thus be left with six *maunds;* but out of this he will have to fee the *gumáshtá*, the *patwárí*, the *baráhil*, etc., with a fixed percentage of his share, till finally, he may think himself fortunate if he carries off five of the sixteen *maunds* as his own half of the produce. When the tenure is *agorbataí*, the cultivator fares perhaps a little better. The actual out-turn of the crops is divided; and though the cultivator has to give the usual fees (*dhwáh*) to the landowner and his agents, still he generally gets a larger share of the produce. The different *dhwábs* that are usually paid as a matter of course by the cultivator, described in the Statistical Account of Gayá District (Vol. xii., pp. 70-72). Of these the most common in Patná are *manserík*, *dahia*, *salámí*, and *fihí*, taken by the landlord; *sídhá*, *mángan*, *nochá*, and *hujatána* by the landlord's agents; and *bishnparít* or *agaun* by the local priests.

RENT FREE TENURES.—At the beginning of this century, Dr Hamilton Buchanan stated that of the whole area in the two Districts of Behar and Patná which had been measured, viz., 1,840,180 acres or 2,889 square miles, 503,479 acres or 786 square miles were held *lákhiráj* or rent free, thus forming 37½ per cent. of the total area. Many of these rent-free tenures have been resumed since that time. The commonest forms are *altamghá* and *jágír*, given as rewards for military services; *máfí*, *nankar*, and *madadmásh*, rewards to favourites; and a number of religious grants, such as *khairát*, *brijhmottar*, &c.

RATES OF RENT.—The rents of the different varieties of land were reported in 1871 by the Collector as follow:—(1) *Dih*, or high land, on which are grown paddy, poppy, vegetables, *rabí* crops, &c., lets at from Rs. 4 to Rs. 16 per standard *bighá*, or from £1, 4s to £4, 16s. an acre. (2) *Kewál*, or stiff clay soil unmixed with sand, on which rice and *rabí* crops are generally sown, varies in quality. The best kind, *teliá*, lets at from Rs. 2 to Rs. 7. 5. 4 a *bighá*, or from 12s. to £2, 2s. an acre; the second sort, *chikní*, at from R. 1 8. to Rs. 5 a *bighá*, or from 9s to £1, 10s. an acre; the third, *guriyá*, for a little less. (3) *Balsundar*, or clay mixed with some sand, on which *rabí* crops are

sown, lets at from R. 1 to Rs. 3 a *bighá*, or from 6s. to 18s. an acre. (4) *Doras* or *paurí*, or soft clay unmixed with sand, on which rice, poppy, sugar cane, cotton, Indian corn, &c., are grown, lets at from Rs. 2 to Rs. 16 per *bighá*, or from 12s. to £4, 16s. an acre. (5) *Bálthar*, or earth mixed with sand, on which vegetables and *rabí* crops are grown, lets at from 4 *ánnás* to Rs. 2 per *bighá*, or from 1s. 6d. to 12s. (6) *Tarí*, or moist alluvial land near the rivers, on which crops are grown after the recession of the water, lets at from Rs. 5 to Rs. 10 a *bighá*, or from £1, 10s. to £3 an acre. The great variety in the rent paid for the same description of land is owing chiefly to its situation. The Collector has, apparently, given the ordinary rates, for there are lands in Patná District which pay a higher rent than any he has mentioned. For instance, there are some poppy fields near the town of Behar which let at as much as Rs. 40 per *bighá*, or £6, 4s. an acre.

The following abstract of rates of rent, classified according to crops, was prepared from a statement submitted by the Collector to the Government in 1872. The *bighá* referred to is not the standard *bighá*, but the opium *bighá* of 27,225 square feet, equal to five-eighths of an acre. Early rice lands, producing a second crop of pulses, vegetables, oil seeds, &c., Rs. 2, 8. to Rs. 4 a *bighá*, or 8s. to 12s. 9d. an acre. Late or winter rice lands, producing, in general, one crop only, Rs. 3 to Rs. 6 a *bighá*, or 9s. 6d. to 19s. an acre. Land producing food grains, viz.:—Wheat, peas, &c., from Rs. 2 to Rs. 8 a *bighá*, or 6s. 4d. to £1, 5s. 6d. an acre. Garden land, from Rs. 2 to Rs. 8 a *bighá*, or 6s. 4d. to £1, 5s. 6d. an acre. Jute land, from Rs. 5 to Rs. 8 a *bighá*, or 16s. to £1, 5s. 6d. an acre. Land producing castor oil seeds, cotton, and mustard, from Rs. 2 to Rs. 8 a *bighá*, or 12s. to £1, 5s. 6d. an acre. Land producing tobacco, sugar cane, and poppy, from Rs. 5 to Rs. 10 a *bighá*, or 16s. to £1, 12s. an acre. Land producing linseed, from R. 1 to Rs. 6 a *bighá*, or 3s. 2d. to 19s. an acre. Orchard land, from R. 1 8. to Rs. 6 a *bighá*, or 4s. 9d. to 19s. an acre.

No records exist showing the different rates of rent for the various descriptions of land in former days, but the Collector reports that they were lower before the Permanent Settlement than they are now. He adds that there has been no general enhancement of rents since the introduction of the Land Law (Act X. of 1859), but that in some villages rents have risen.

MANURE is used in Patná District, but to what extent is doubtful

Dr Buchanan Hamilton observed that far the greater part of the cow dung was burned for fuel; and that, though the farmers talk of manuring their lands, the quantity of dung used must be very trifling. Rice lands are seldom manured, otherwise than by engaging a shepherd to graze his flock over the land for a certain number of days. He is paid for this at the rate of 10 lbs. of paddy per diem. Other lands are often manured with ashes, refuse, and night soil. Lands near villages receive most attention. The cost of carriage varies, according to the distance and the quantity carried, from R. 0. 12. to Rs. 2. 8, or from 1s. 6d. to 5s. per *bighá*. Seventy baskets, or about twenty-five hundredweight, of manure would be considered a liberal allowance for an acre of rice land; while double that quantity is sometimes given to sugar cane. There seems to be a doubt whether manure is good for this latter crop. Some cultivators refuse to use it, as they allege that though the cane grows more luxuriantly, it gives a poorer juice. Poppy lands are generally manured, and so are village lands sown with vegetables.

IRRIGATION, however, takes the place of manure throughout Patná District. All lands are irrigated, with the exception of the *tarí* fields, which are annually flooded, and the low marshy lands sown with paddy, which retain their moisture through the year. Irrigation is conducted in the same way as described in the Statistical Account of Gayá (Vol. XII., pp. 105-107), by wells, reservoirs (*áhar*), artificial watercourses (*paín*), and the rivers. No canals are as yet (1876) in working order, but the Patná Canal has been constructed to irrigate the western end of the District. The Collector reports that the cost of irrigating rice land seldom exceeds R. 1 a *bighá*; but that for sugar cane the cost varies from Rs. 2. 8. to Rs. 5 a *bighá*. The cost of digging an ordinary or *kachchá* well, is Rs. 5, or 10s., but a masonry or *pakká* well costs Rs. 150, or £15. Though reservoirs and artificial water-courses are found throughout the interior of the District, they are especially remarkable in the Behar Subdivision, where they are more generally used than even in Gayá District. The machine called a *látha*, used for raising the water from wells, has been already described (pp. 118, 119). In some cases the rope which raises the bucket is attached to a pair of bullocks, who, by walking down an incline, raise the water to the required height. A very large kind of well, with steps leading down to the water, called *báolí*, is found at Behar and in some other parts of the District.

ROTATION OF CROPS.—Land is seldom, if ever, left fallow; and

the crops are not, as a rule, changed, except in the case of sugár cane, which is never grown twice on the same land in successive years. In the course of one year, several crops will be raised off the same land. In some cases, such as on lands by the banks of the Ganges, which are remarkably fertile, three or four different kinds of crops will be harvested every year, though the rising of the water usually destroys much of the *bhadaí* crop before it can come to maturity.

NATURAL CALAMITIES.—Patná District is subject to blights, floods, and droughts. Blights occur but seldom, and on a small scale. They consist of mildew, insects, and locusts. Mustard and linseed crops suffer from an insect called *láhí;* and wheat, barley, &c., from a blight called *hardá.* No remedial measures are adopted by the people in such cases.

FLOODS are caused by the overflowing of the Ganges and the Són. They happen frequently, but usually cause only partial damage. Inundations causing extensive loss occurred in the years 1842 and 1869. The Behar Subdivision suffered from this cause in the years 1834, 1836, 1839, and 1848. There are no important embankments; landowners construct low ones for the retention of water on their fields, but these afford no protection against a serious flood. Dr Buchanan Hamilton gives an estimate of the number of square miles in each police circle of Behar, that was liable to be under water every year. In Patná, out of an area of 20 square miles, 15 were exempt from floods; in Fatwá, out of 145 square miles, 37 were exempt; in Naubatpur, out of 106 square miles, 105 were exempt; in Bánkipur, out of 88 square miles, 73 were exempt; in Sherpur, out of 44 square miles, 21 were exempt; in Daryápur, out of 200 square miles, only 45 were exempt; in Bárh, out of 166 square miles, 52 were exempt; in Hilsá, out of 357 square miles, 246 were exempt; Behar and Vikram, with a collective area of 541 square miles, were entirely exempt from floods, but 11 square miles were covered by rivers. The total area is 1671 square miles; and of this 543 square miles, or nearly one-third, were liable to be flooded for at least some days every year.

DROUGHTS are caused by deficiency in the local rain-fall. Writing in 1871, the Collector mentioned the years 1834, 1866, and 1869 as afflicted with this calamity; and said that the only means adopted as a safeguard against droughts, is the retention of river and rain water by embankments (*bándh*). He was doubtful whether irrigation works

would be appreciated by the people; but during the scarcity of 1873-74, a great deal of good was effected by passing water through the unfinished channels of the Patná Canal. In the south and east of the District, the rivers from the south give a sufficient supply of water. Since the whole of Patná District is on much the same level, partial floods do not tend to compensate for the injury caused by drought; and the converse of this proposition also holds good.

The FAMINE of 1866 did certainly affect this District, but not so seriously as it did the adjoining District of Gayá. The Collector states the maximum price of the rice, in ordinary use among the people, rose in that year to Rs. 5, 8, a *maund*, or 15s. a hundredweight; and of paddy, Rs. 3, 8, a *maund*, or 9s. 9d. a hundredweight. The following account of this famine is taken from the Report on the Famine in Behar by Mr F. R. Cockerell, C.S. "In Patná District the general distress was not severe. It began to be felt to a certain extent among the poorer classes from the excessive rise in the price of all food, in October 1865; and it was more intense in the southern parts bordering on Gayá, and in a portion of the Behar Subdivision, owing to the partial failure of the rice crop, which is almost the sole cultivation in that part of the District. In June 1866, in accordance with the Commissioner's circular letter, the Collector commenced repairs of roads and excavations of tanks, at Bikram, Naubatpur, and Masaurhí, within the tract where the local pressure was greatest; and similar works for the purpose of affording relief were undertaken in the Behar Subdivision. Nearly 1000 persons were employed on these works, the daily rate paid ranging from 4 to 6 *pice*, or from 1½d. to 2d. to each person. An assignment of R. 5000 from local funds was made to meet this expenditure; and as the pressure caused by high prices of food increased, Relief Committees were formed at Patná, and in the Bárh, Dínapur, and Behar Subdivisions, and subscriptions raised for affording gratuitous relief to those who were unable to work. Relief centres were established at Míthápur, Gulzárbágh, and Jháoganj, within the city of Patná and Bánkipur Station; at Masaurhí and Hilsá, in the interior of the District, in the Patná Subdivision; and at the headquarters of the Subdivisions of Dinápur, Bárh, and Behar. The police were ordered to send into the centres all persons wandering about, unable to obtain a livelihood. The recipients of this relief were almost entirely confined to the pauper and mendicant class, who, in the scarcity and general high prices of food, could no longer derive support from private charity, and persons coming from the neighbouring Districts. Cooked

rice and *dál* or pulse were given at all the centres, in the proportion of 4 *chhatáks* or 8 oz. of rice, and 2 *chhatáks* or 4 oz. of *dál*, to each adult; and 3 *chhatáks* or 6 oz. of rice, and 1 *chhaták* or 2 oz. of *dál*, to each child.

"The daily average number to whom food was supplied at the several centres, during the months of August, September and October, was as follows:—At Mithápur, 341 from 20th August to 9th December; at Gulzárbágh, 701 from 22d August to 8th October; at Jháoganj, 380 from 22d August to 5th December; at Hilsá, 378 from 23d August to 10th December: at Masaurhí, 212 for the same period; at Dinápur, 400 from 21st August to 11th November; at Bárh, 157 from 1st September to 7th December; and at Behar, 350 from 11th August to 23d November. No special grant of public money was made for gratuitous relief in this District, but Rs. 9000 were assigned from Imperial Funds for employment of the indigent in public works. The total daily average number of persons supported in this way, and at the charge of the local funds, from 3d June till 23d November 1866, was, throughout the whole District, 2147.

"The high prices ruling in Patná were due not so much to the failure of the local produce, as to previous excessive exportation and the demand for supplying the surrounding Districts. Owing to the general high level of prices in Lower Bengal, the importations of rice were much below the average of previous years; but large imports of other kinds of grain, by railway, from the North-West Provinces, commenced about June and continued till the abundant autumn harvest caused a considerable fall in prices. There was no epidemic disease, and no unusual prevalence of sickness in any part of the District during the period of scarcity. The number of deaths reported by the police, as having occurred from starvation, or disease probably induced by want of proper food, was 907. Munshi Amír Alí, who has considerable property in Bárh, was conspicuous in affording relief in that town, both by keeping up a daily distribution of food amongst the helpless paupers, and giving employment to those able to work, throughout the period of distress."

The SCARCITY of 1869, following so soon after the famine of 1866, made the distress greater than a mere failure of the winter crop would generally have caused. The maximum prices in 1869 were as follow:—for rice, Rs. 3, 4, a *maund*, or 8s. 10½d. a hundredweight; for paddy, Rs. 1, 12, a *maund*, or 4s. 9d. a hundredweight; for Indian

corn, Rs. 2, 4, a *maund*, or 6s. 2d. a hundredweight. A good spring crop staved off absolute famine. Had the *rabi* crops failed, the distress would have been extremely severe.

SCARCITY OF 1873-74.—With regard to the scarcity of 1873-74 the following account was submitted by the Collector in his annual administration report for the following year:—"The first marked event which contributed to the scarcity was the inundation of July 1873. While only a moderate amount of rain is required for the Indian corn and *muruá*, which form the staple food of the lower classes, and to nurture the rice seedlings, no less than 13·4 inches fell in that month, followed by heavy showers in August, amounting to 11·78 inches more. This untoward event seriously affected the prospects of the standing crops. In the *Sadr* or Headquarters Subdivision, the country lying to the south and south-west of the Station was almost entirely submerged, thereby causing a great loss to the *bhadai* and the paddy crops. The state of things was not, however, entirely out of the ordinary course. In the month of September 1873, an enquiry was instituted as to the effect of the floods, but the *zamindárs* owning land in that part of the country complained more of the want of rain, than of the injuries done by the inundation. The Bárh Subdivision, which is chiefly a *rabi* and *bhadai* country, suffered most by the floods, only parts of the Fatwá police circle and the Bakhtyárpur outpost, which produce rice crops, having escaped the ravages of the floods. The Behar Subdivision did not show very material alterations in the prospects of the standing crops. The *bhadai* in the interior was damaged by the floods; but the prospect of the same crop in the *Sadr* police circle was better than in the previous year; and though three-fourths of the *bhadai* crop in the Subdivision was damaged, the rice crop gave hopes of a moderate out-turn, if there was a good fall of rain in September and October. But only ·93 of an inch of rain fell at Bánkipur Station, in the first half of September, which was quite insufficient for agricultural purposes; while in Bárh, Behar, and Dinápur, during the same period, the rainfall amounted to 1·30, 1·71, and ·75 respectively. In the latter half of the month, we had ·1 at the Headquarters, ·34 in Bárh, ·21 in Behar, and *nil* in the Dinápur Subdivision. In the months of October and November, we did not get a drop of rain anywhere except ·12 in Bárh, and ·15 in Dinápur. In December, we only had ·13 at the Headquarters, and *nil* in all the other Subdivisions. The result was, that we had a very scanty harvest of the rice crop. In the Behar

Subdivision indeed, there was about one-third of the usual out-turn; but in the rest of the District there was, as compared with ordinary years, only from one-eighth to one-sixteenth of a fair harvest.

"As to the effects of the scarcity and consequent rise in the prices of food grains on the people, it will suffice to state here that though the lower classes were certainly hard pressed, owing to the rise in the price of food, there was nothing like a famine in Patná. Grain was poured in by private traders in very large quantities every week; and the Local Fund and relief works were opened in every part of the District, where there was the slightest demand for labour. Not a *ser* of grain was spent in this District in charitable relief. Where there was any demand for this kind of relief, as is the case in every year to meet the needs of beggars and other destitute people, private charity, stimulated by the moral influence of the local authorities, was fully equal to satisfy all real wants.

"The prices of food during this season of scarcity began to rise as the prospects of the crops fell, and did not recover their normal state until the month of September 1874, when a good out-turn of rice, the principal staple of food throughout the District, was confidently hoped for. With regard to the price of labour, it is remarkable that though the poorer classes were very hard pressed during the scarcity of the year 1873-1874 we had no occasion to increase the rates of the wages paid to those coming to our local roads and relief works, above the following rates which are usually paid:—1½ *ánnás*, or 2¼d per diem to every adult male, 1 *ánná* or 1½d to every female, and 9 *pice* or rather more than 1d to boys and girls."

FAMINE WARNINGS.—The Collector, writing in 1871, considered the following would be warnings of famine. "Long continued drought during the rainy season, followed by an almost total loss of rice in the winter harvest, say one-eighth of an ordinary crop, coupled with the absence of rain when the *rabí* or spring crop were being sown. If there had been a succession of good harvests, and rice were stored in the District, a bad rice or winter-crop would not produce absolute famine, provided there was a good spring-crop, and it had been preceded by a good *bhadaí* crop of Indian corn and *janirá*, grains which are largely consumed by the people. The scarcity of 1869, following so soon after the famine of 1866-1867, made the distress greater than a mere failure of one crop (the winter) would have caused. The *rabí*, or spring crop, of 1869 was a fair one, and staved off absolute famine; had it failed, the distress would have

been very severe. A warning of famine would be the rise in the price of paddy after the winter-harvest. If paddy were to sell in January or February at 25 or 30 *sers* a rupee, that would be an indication of the approach of famine later in the year. The District chiefly depends on the *aghaní* or winter crop; and the summer crop cannot make up for an almost total loss of the winter harvest. There are great facilities in Patná for importation of grain, by means of the Ganges, the Railway, and the imperial and the local roads." During the scarcity of 1873-74, it was proved that these facilities for importing grain would be taken advantage of by private traders; and thus there is little fear of a famine causing loss of life from starvation in Patná District. Besides, many of the land-owners and well-to-do cultivators possess considerable stores of grain, which nothing but a succession of bad harvests could exhaust. One bad harvest will not cause a famine. Even if there were a total loss of the winter paddy crop, the people would contrive to make the fruits of the last *bhadaí* crop keep them alive up to a late period of the following year, certainly up to the *rabí* harvest.

Foreign and Absentee Landholders.—The total number of proprietors or registered copartners was returned in 1871 at 37,500. Of these, 7 were Europeans, paying £233, 6s. as land revenue. The Musalmán proprietors in 1871 numbered 15,700; but as most of them hold lands in copartnership with Hindus, and are recorded with them in one rent-roll, it is impossible to estimate the amount of land revenue paid separately by the Musalmáns. It is worthy of note that, though the Muhammadans form only 12·4 per cent. of the total population, yet the Muhammadan proprietors form 41·8 per cent. of the total number of landed proprietors. The number of absentee landholders is not given by the Collector, but it is not considerable. Those who do not reside on their estates live in Patná city, and very little of the land-revenue is paid by persons not residing somewhere in the District.

Roads.—Up to the year 1872, there were only three roads under the Public Works Department, the rest being under local management; but in June 1872 most of the roads of the District were made over to the Department. The following list of roads, with the length of each in miles, and the annual cost of keeping it in repair, has been furnished by the Executive Engineer:—

Provincial Roads.—(1) Dinápur to Bánkipur, 6½ miles in length, annual cost, £923, 4s. (2) Dinápur Cantonment to Dinápur Rail-

way Station; 3½ miles, annual cost, £755, 10s. (3) Patná Branch Road from Bánkipur to Gayá, total length, 61 miles; length in Patná District, 24½ miles; annual cost, £5484, 12s. All these roads are metalled; the expenditure varies with their state of repair and the amount available for their maintenance. The total annual cost of these Provincial Roads is £7163, 6s.

Local District Roads.—There are 4 metalled, and 38 unmetalled roads. The expenditure on these roads varies with the injuries done to them by the rains and floods of every June. Metalled roads—(1) Míthápur to Sádikpur, 5 miles; annual cost, £113. (2) Dáúdpur to Maner, 9½ miles; cost, £240. (3) Mukámá railway station road, 1 mile; cost, £4, 18s. (4) Bágh Jafar Khán to Fatwá, 6 miles; cost, £198, 14s.—Unmetalled or *kachchá* roads (1) Míthápur to Mahíbalípur, 32 miles; £186, 14s. (2) Naubatpur to Masaurhí, 13 miles; £100, 8s. (3) Pureo to Salaurísbágh, 15 miles; £22, 8s. (4) Rámpur to Mahíbalípur, 17 miles; £29, 12s. (5) Bhitá to Bárun in Gayá District, opposite Dehri, 20 miles; £78, 10s. (6) Andrá to Sakardíh, 3 miles; £4, 14s. (7) Masaurhí to Ekangarsaráí, 16 miles; £113, 6s. (8) Phulwárí to Saroda-*ghát*, 16 miles; £50. (9) Darweshpur to Bikram, 15 miles; £49, 6s. (10) Maner to Pureo, 7 miles; £19, 10s. (11) Maner to Bihtá, 5 miles; £14, 18s. (12) Dinápur Railway Station to Imlíá Chaukí, 2 miles; £2. (13) Dínápur Railway Station to Bargánwan, 4 miles; £9, 12s. (14) Bábhanpur to Ráj-*ghát*, 4 miles; £9. (15) Dinápur to Naubatpur, 10 miles; £29, 16s. (16) Dehri to Saidábád, 3 miles, £4, 14s. (17) Maner Town Road, 1½ mile; £4, 8s. (18) Dinápur Railway Station to Usrí, 2¼ miles; £4, 16s. (19) Kurjí-*ghát* Road, 2 miles; (20) Násríganj-*ghát* Road, ½ mile. (21) Sherpur-*ghát* Road, 3 miles. 22 Hardi-Chhaprá-*ghát* Road, 3½ miles. (23) Rámpur Patiála Road, 2 miles. Total cost of Roads (19-23), £12, 16s. (24) Bárh Station to *kachahrí*, 1½ mile, 18s. (25) Fatwá to Barhiyá, 54 miles, £224, 8s. (26) Bárh Railway Station to Kawelá-*ghát* and Nauábáda, 4 miles, £5. (27) Banársi-*ghát* Road, 1 mile, £1, 2s. (28) Fatwá to Behar, 24 miles, £79, 8s. (29) Mukámá to Sarmaira, 13 miles; £16, 10s. (30) Bárh to Jalgobind, 1¼ mile, £4, 8s. (31) Behar to Giriyák, 11½ miles, £53, 8s. (32) Seláo to Rájgriha, 4 miles, £4. (33) Bakhtyárpur to Ráníbágh, 44 miles, £465, 4s. (34) Behar to Astháwán, 6 miles; £28. 16s. (35) Rájgrílha to Giriyak, 6 miles; £35, 16s. (36) Fatwá to Ráníbágh, 32 miles, £202, 10s. (37) Islámpur to Lot,

4 miles, £18, 16s. (38) Bakhtyárpur Railway Station Road, 1 mile, cost £1, 8s. Total length of all Local District Roads, 429 miles. Total annual cost, £2444, 12s. Total length of District and Provincial Roads, 453¼ miles. Grand total annual expenditure on all roads of every description under the department of Public Works, £9607, 18s. Besides the roads enumerated above, there are the Municipal Roads. These, however, need not be described, as, except in Patná city, their total length is inconsiderable. The main street through Patná was formerly an imperial road, but it is now under the management of the municipality.

The accounts of the Patná District Road Fund for the year ending September 1875, published in the *Calcutta Gazette* for 12th July 1876, show a total income during the year (excluding balances) of £4,487, 4s., of which £3,504 was derived from ferry tolls, and £583 from road tolls. The total expenditure (excluding balances), amounted to £3,695, 2s., of which £3,028 was spent on repairs, and only £18 on original works. The Collector, in his Report, expresses the hope that the introduction of the Road Cess Act will both permit of new roads being undertaken on a large scale, and also induce a better attendance of the non-official members of the Road Committee.

RAILWAYS.—The East Indian Railway traverses the whole length of the District, entering it at Barhiyá Station, and leaving it at the Són bridge, a distance of 86 miles. During the scarcity of 1873-74, siding lines were laid down at Fatwá, Bárh, and Mukámá, to assist in the transport of grain. Of these, the one at Mukámá still remains, but the others have been taken up. During the dry weather a steamer plies across the Ganges between Bárh and Champta *ghát*; and lately a steamer has been running opposite Bánkipur. The constant changes in the course of the Ganges, however, render the working of a large steam ferry-boat a difficult operation, at least near Bánkipur.

MANUFACTURES.—The following list of articles of local manufactures was submitted by the Collector in 1870:—Carpets and *daris* or *satranjis*, towels, napkins, table-cloths, sheets, *sáris* (the outer garment worn by women), brocades, lace, embroidery, pottery, iron, tin and brass utensils, shoes, boots, harness, castor oil, conveyances such as palanquins, bullock carts, dog carts, buggies, &c., and cabinets. An account of the manufactures in 1812 is furnished by Dr Buchanan Hamilton; and as most of these manufactures still exist, though some have declined in importance, I give the following abstract of his remarks:—

SOAP was manufactured to a considerable extent, chiefly in the towns of Patná and Behar, and exported to all parts of Bengal. The number of families engaged was estimated at 59; the amount of soap manufactured annually at 59,472 *sers*, or more than 53 tons, valued at £778, 16s. This quantity, however, Dr Buchanan Hamilton thought was under-rated, for Patná soap was used all over Bengal. He considered the manufacture probably amounted every year to 383,000 lbs., worth £2681.

CANDLES.—Wax candles were made by 7 houses in Patná. The material came chiefly from Nepál, but some was brought from the south of Gayá. The candles were of different qualities; being worth, according to their whiteness and purity, from £4, 10s. to £5, 10s. a *maund*, equal to 76½ lbs. This manufacture has been of late years partially supplanted by candles of European make; but in 1875, the Collector estimated the annual value of the candles still manufactured in Patná at £3000. Cheap tallow candles are also made for local consumption, and for exportation to Murshidábád, to the annual value of £700.

TORCH AND PLATTER MAKERS (*bárí*) numbered 67 families. The torches are made chiefly from the cotton rags stripped from dead bodies before they are burnt; and the platters, used generally at all large Hindu feasts, from the leaves of the *parás* (Butea frondosa). The manufacturers of torches and leaf-plates also sell the conical preparations of betel, lime, &c., commonly chewed by all classes.

TENT MAKERS numbered 12 families, all residing in Patná city.

LAC ORNAMENT MAKERS (*laherí*) were numerous all over the District. The number of families was estimated at over 180, and each family might gain from 8 to 12 shillings a month. This industry appears to have increased; in 1875, the Collector gave the value of the annual exportation in lacquered ware at £6000.

WORKERS IN GLASS form several distinct trades. The *chúrisáz*, or those who make ornaments from a kind of glass called *kánch*, are numerous and all Muhammadans. The saline efflorescence, which is collected from the surface of the soil in many parts of the District by the class called Nuniyás, from the middle of November to the middle of February, is thrown into a cistern lined with smooth kneaded clay. The cistern is then filled with water, which is allowed to evaporate, a process requiring from ten to twelve days. When dry, the bottom of the cistern is found covered with a thick saline crust, containing a great portion of earthy matter, and from this the

glass is manufactured. The ornaments made by this class consist chiefly of bracelets. The *tíkulisáz* make the usual ornaments of looking-glass, which native women paste on their foreheads between the eyes. The glass is thin and of various shapes and sizes, and the tinfoil painted with bright colours is pasted to the glass. From a hundred to a thousand of these little ornaments, which are fixed on the skin by means of a little bees' wax, sell for a shilling. The *mínámarasa* make false stones for rings, and paint on glass. They also give various colours to the gold and silver used in making handles for swords. The *shishahgar* blow glass. The material consists entirely of European glass-ware, but their work is very rude, for there is no demand for fine work. In each furnace is put about 10 lbs. of powdered glass, to melt which, nearly four hundredweight of fuel is required. Workers in glass of all kinds were said to number 254 families; of which the great majority lived in Patná. The present value of the manufacture is given by the Collector at £1000 per annum. Dr Buchanan Hamilton says that the glass blowers only made bottles for rose water and phials for essences; but the Collector adds chimneys and oil burners, so there appears to have been an improvement of late years in this manufacture.

INK MAKERS were estimated at 4 families. The process of manufacture has been described in the Statistical Account of Gayá District (Vol. XII., p. 114).

UMBRELLA MAKERS numbered 3 families.

BASKET MAKERS of all descriptions, *domrá*, *bánsphor*, and *pitárah* makers, numbered about 650 families.

PAPER was made at Patná, Naubatpur, and to a great extent at Behar. The process of manufacture was the same as at Arwal, which has been described in the Statistical Account of Gayá District (Vol. XII., p. 115). The Behar paper commonly manufactured was of the kind called *daftarí*, which measures 19 by 17½ inches per sheet. It was fairly white in colour, but not durable; and any dampness in the air caused the ink to sink, so as to form almost illegible blots. This manufacture is now nearly extinct.

MAKERS OF KITES (*gúdí*) numbered 40 families. These persons also retail toys for children, and the apparatus used in smoking tobacco.

MAKERS OF FIREWORKS (*átashbáz*), employed at marriage ceremonies, and of gunpowder, numbered 68 families, scattered through all parts of the District.

WORKERS IN LEATHER are of several descriptions. Bookbinders numbered 12 families in Patná city. The *chiks* prepare leather from sheep and goatskins. The *kimokhtsáz* make leather for shoes from the skins of horses and asses. The process of manufacture is as follows. The skin is left four days in water, and then the hair is removed by scraping. The flesh side of the skin is covered with a small millet, called *chiná*, which is pressed into the skin, and forms numerous pits on its surface. It is then dried in the sun and scraped, after which the hair side is scraped five times. The skin is then dipped in water and scraped again, and the leather is boiled in a solution of salt called *bherkhárí*. The flesh side is then covered with copper filings and sal ammoniac, and then with a layer of grass. Above this are placed eight or ten hides all treated in the same manner. The whole is now pressed, and in eight days the skins are found of a fine green colour and fit for use. Each piece of skin, which makes the upper leathers of a pair of shoes, sells for 7½d. The *dhálgars* make targets of buffalo skins and leather bags; and the *chamárs* are the ordinary shoemakers. The workers in leather, including those mentioned above, and also saddlers, saddle-cloth makers (*khogírdaz*), and whip makers, were estimated at about 2,000 families. Shoes are sometimes made of a black cloth, embroidered with coloured silk.

TOBACCONISTS.—Pipe (*hukú* and *nárikel*) makers are returned at 44 families; preparers of tobacco at 161 families. Dr Buchanan Hamilton gives no account of the method employed, but it is a speciality of this District, and the Collector returns the annual value of the produce at £2,500. Makers of charcoal balls are returned at 100 families.

THE MAKERS OF INTOXICATING SWEETMEATS, chiefly of the kind called *ma'jún*, are returned at 7 families. *Ma'jún* is made of *bhán*, or dried hemp leaves rubbed with melted butter. The mixture is then boiled and afterwards strained through a cloth. When cold, the butter, which has been impregnated with the qualities of the hemp, is scummed off. Then a syrup made from sugar is added, and the whole is made into little tablets. These are eaten by the rich in the hot weather to give them an appetite, and in the cold weather to keep them warm.

SPIRIT DISTILLING.—In Dr Buchanan Hamilton's time there were 213 shops, each with one still. The materials used were *mahuá* (Bassia latifolia) flowers, and a thin extract of cane sugar. Each shop paid a daily duty of 14s. to Government.

There are now 19 distilleries in Patná District. The average revenue derived from the several articles of Excise, calculated for five years, from 1869-1874, is as follows:—Country spirit: number of licences, 439; fees, £3,717, 12s.; consumption, 978,290 gallons; duty and distillery fees, £19,768, 18s.; total revenue, £23,486, 10s. The new system, introduced in 1874, of letting out shops by auction and of taxing the materials of distillation, instead of the spirits distilled therefrom, has increased the revenue, and at the same time decreased the consumption by 60,000 gallons. The number of shops has been considerably reduced, and the quality of the liquor is just as good as it was under the old plan. In 1874-75, the number of licences was 314; the fees amounted to £5,224, 14s.; the consumption fell to 917,134 gallons; the distillery and duty fees gave £19,713, 10s.; and the total revenue amounted to £24,938, 4s. Imported spirits are but little consumed in this District. The average number of licenses was 28, and the fees amounted to £98, 12s. In the year 1874-75, the new system of issuing licences either by auction, or on fees varying according to locality, increased the number to 35, and the fees to £124, 18s. *Tárí:* Average number of licences, 3,805; amount of fees, £8,782, 18s. In the year 1874-1875, the number of licences had fallen to 3,718, but the revenue had increased to £9,255. *Bhángi:* Average number of licences, 34; amount of fees, £98. In 1874-75, the licences were 36, and the fees had increased to £119, 2s. *Ma'jún*, an intoxicating sweetmeat; average number of licences, 23; fees, £59, 18s. In 1874-75, there were 25 licences, and the fees amounted to £70, 14s. *Madak* and *chandú*, intoxicating preparations inhaled in smoke; average number of licenses, 8; fees, £31, 4s. In 1874-75, there were 11 licences, and the fees amounted to £44, 6s. *Gánjá*, another smoking mixture made from the same leaves that are used in the preparation of *bhángi;* average number of licences, 101; fees, £465, 2s.; consumption, 417 hundredweight; duty and distilling fees, £5,091, 10s.; total revenue, £5,556, 12s. In 1874-75 there were 102 licences, and the fees amounted to £482, 8s. The consumption was reduced to 325 hundredweight, and the duty and distilling fees to £4,559, 14s. The total revenue had thus fallen to £5,042, 2s. Opium: average number of licenses, 41; consumption, a little over 4 hundredweight; fees, £189, 2s. In 1874-75, the number of licences had increased to 48; the consumption to 7½ hundredweight; and the fees to £370, 18s. This increase the Collector attributes to the increased vigi-

lance of the police, and the consequent decrease in the illicit manufacture of opium. Of illicit manufacturers, 85 persons were arrested during the year, of whom 62 were convicted, and £293, 2s. was expended in rewarding persons who had aided in these arrests. The average annual revenue, therefore, accruing to Government from the several articles of excise during the five years, 1869-1874, was £38,299, 16s.; and the revenue for the year 1874-75 was £39,965, 4s.

PERFUME DISTILLERS.—There were 8 shops in Patná for distilling perfumes. A copper still is used, with a flat head, holding from 150 to 200 lbs. of water. A tube bent at right angles conveys the vapours into a copper cucurbit, which serves as a recipient and is placed in a wide-mouthed earthen vessel to contain water for condensing the vapour. Three kinds of water are made, from roses, from the *keorá* (Pandanus odoratissimus), and from the lime (Citrus); but the quantity of the two latter is very trifling. Rose-water is of two kinds, single or double-distilled, the latter being drawn a second time from fresh roses. Each distillation for a *maund* of rose water requires 22,000 roses, and about 56 *sers* of water, of which 40 only are drawn off. The double-distilled rose water, which is only in demand among Europeans, is retailed at two shillings the quart. The *atar* of roses of commerce is sandal wood oil, impregnated with the odour distilled from roses. It sells, according to quality, at from R. 1 to Rs. 2 for a *tolá* or rupee weight; but the real essential oil of roses costs Rs. 50 at Patná for a rupee weight.

OIL MAKERS (*telí*) were returned at 2,957 families. The mills are turned by cattle; each mill will grind 9 *sers*, or about 16½ lbs. of seed a day, and 12 lbs. of oil will be expressed, leaving 4½ lbs. of cake. The cost of the seed is estimated at 1s. 8d.; the value of the oil at 2s. 3d.; and of the cake, which can be used for feeding the cattle, at 3d. Therefore, the daily profit from each mill will be 10d.

A few WORKERS IN BUFFALO HORN (*khandiyar*) make cups, knife handles, &c., and also inlay boxes with ivory.

The WOODEN COMB MAKERS (*kanghái*) numbered 8 families.

TURNERS (*kharádí*), who make boxes and toys for children, were returned at 33 families.

The trades of CARPENTER (*barhí*) and BLACKSMITH (*lohár*) are often united, especially in the country parts, where the chief employment is the making of agricultural implements. In Patná city the blacksmiths also make vessels for boiling sweetmeats, drums, nails, locks, hinges, cages, &c.; they earn 6d. for a day's work. In the

country they receive less. Their numbers were estimated at 2,300 families, of whom more than half combined both trades.

FARRIERS (*nálbaud*) only fix on the horse's shoes, which are prepared by the blacksmith (*lohár*).

WORKERS in BRASS, COPPER, and BELL METAL (*kanserá*) are fairly numerous, amounting to 541 families. They do not attempt any fine work like the brass-workers of Benáres, but only manufacture common plates and utensils for cooking or washing. Dr Buchanan Hamilton could give no estimate of the annual value of this trade; but it must be considerable, for the beaters seem to be always at work, and appear to derive real pleasure from the noise they make. Those who make the coloured pewter foil (*paní*) used in decorating cheap bracelets, and the model tombs (*táziá*) carried about during the *Muharram* festival, numbered 44 families in Patná city. The annual value of the *paní* now made and exported to the neighbouring Districts is estimated at £300.

GOLD and SILVERSMITHS (*sonár*) are found in every village, and number 1328 families. The price for working in silver varies from one-sixteenth to one-fourth of the metal, and for working in gold, from one-fourth of a rupee to one rupee of silver for every *tolá* or rupee's weight of gold. For making gold and silver wire three sets of workmen are employed. The *tárkash* form the precious metal into coarse wire, having previously gilded it, if that is required. The *taniyá* draws the wire to the requisite fineness; and the *chipriyá* flattens it with a blow from a hammer. In this state the wire is called *bádlá*, and is widely exported for manufacture into silver lace, and for embroidery. The *tabakgar* beat gold and silver leaf, using deer-skin, and preserving the leaf in paper-books as in Europe. Gold-leaf is manufactured annually to the extent of £7,500, and exported largely to the Districts of Gayá and Murshidábád. Silver-leaf is used in printing cloths, and by Muhammadans in ornamenting cakes and sweetmeats. Jewellers (*jauhari*) are seldom employed on any material superior to rock-crystal or pebbles. Rock-crystal (*sphátik*), which is obtained from the hills of Behar, is generally rounded into beads; but when a large piece of crystal is found, it is made into a *linga* or emblem of Siva. The pebbles come chiefly from the bed of the Són river.

POTTERS, who are returned at 1,350 families, work in the same manner as described in the Statistical Account of Gayá (Vol. XII., p. 114). At Bárh, some vessels were coated with enamel for the use of

Muhammadans, and might be washed. Besides tiles, the same castes make toys for children and coarse bricks.

LIME is manufactured to some extent at Patná, from shells brought from the Ganges; and at Behar, chiefly from *kankar*. A kiln requires 14 *maunds*, or half-a-ton of this *kankar*, and 3 *maunds* of charcoal; and will give about 8 *maunds* of lime, worth Rs. 2, 12, or 5s. 6d.

THREAD or CLOTH MANUFACTURE.—Cotton is the most common material used in the cloth manufactures of the Districts of South Behar; and a great part of what is used is the produce of the country. There was formerly a central factory at Patná, belonging to the East India Company, with dependent houses at Jahánábád, Dáúdnagar, &c.; but the Company's manufacture was abandoned in 1835, and now English thread and English cloth are supplanting the local manufactures. In Dr Buchanan Hamilton's time, however, the trade from Patná was still considerable. He estimated the number of *dhúniyás*, who clean and beat the cotton seeds, at 978 families; and of those engaged in spinning the thread, at 155,642; and the annual value of the thread spun, at about £100,000. This estimate was in excess of the amount stated by the Patná cotton merchants, but he placed no dependence on their reports. When town duties were levied at the rate of Rs. 10 a *maund* on the cotton imported, the sum annually derived from this source was about £35,000. Dyers (*rangrez*) were found all over this District, as in Gayá; and they made large profits. The materials used were safflower, indigo, and lac. The silk weavers, who make cloth wholly or in part of *tusar* silk, were confined to Fatwá, where there were 500 families. They made four qualities of goods (1) *banúsa*, consisting of silk and cotton warp in stripes with cotton woof, sold at R. 1, or 2s. for the piece of 9 yards long by 1 yard wide; (2) *maghaiá*, a similar article, but shorter and narrower, sold at As. 12, or 1s. 6d. the piece; (3) *lahangí*, of which the whole warp is silk, and the woof is partly *tasar* silk and partly cotton, sold at As. 13, 4, or 1s. 8d. the piece; and (4) *selá*, entirely made of *tasar* silk, sold at Rs. 2, 12, or 5s. 6d. the piece. Dr Buchanan Hamilton estimated the number of looms at 1,250; the annual profit on each loom at £9, 1s. 7½d; and the total value of the cloth manufactured at £37,125 per annum. Cotton weavers were numerous, being estimated at over 10,000 families. Those at Fatwá wove a cotton diaper (*khes*) used by the natives for dress; but the great demand is from Europeans, who use this manufacture for table-linen. This demand still continues, but I could procure no estimate

of its extent. But the greater part of the cotton weavers are now employed in making coarse cloths for country use, though some finer goods are made for exportation. Chintz was manufactured both for local consumption and for exportation; but the chintz was coarse, and not equal to that made at Lucknow or Calcutta. Weavers of carpets were confined to Patná city. They made three kinds; of which one was formed entirely of cotton, the second of cotton and wool; and the third resembled Wilton carpets, consisting of a woollen pile wrought into cotton warp and woof. The Patná carpets were not equal to those manufactured at Dáúdnagar in Gayá District. Blankets were also manufactured in Patná, and exported to all parts of Bengal. Cloth of gold and silver was made from silk and the flattened wire (*bádlá*) already mentioned. Lace and thread were also manufactured from this *bádlá*, and exported to Murshidábád, Calcutta, and Dacca, where they were used by the embroiderers. More than 200 families were employed in making gold and silver cloths, laces, and threads. The *patuás* who knit strings, and the *kánjars* who make ropes of grass, were returned at 222 families.

SUGAR.—The manufacture of sugar has been described in the Statistical Account of Gayá District (Vol. XII. pp. 92, 93). A few families were employed at Bárh, Behar, and Hilsá.

NITRE.—The manufacture of crude nitre was conducted in all parts of the District. The following was the method of refining the nitre at the Company's chief factory:—About 15 *maunds* (600 *sers*) of crude nitre are put into a large copper vessel, containing 50 pots (*gharás* of 15 *sers* each) of boiling water. When dissolved, the brine is taken out in small earthen pots, suspended by strings, and poured into large earthen vessels, which contain each about 6 *gharás*. In these it stands about an hour, to allow the earth to subside. The clear brine is then put into earthen pots (*nád*), containing each about 45 *sers*, where it remains a day, but no more clay subsides. The whole is then emptied into the copper, and boiled about 2½ hours. To the hot liquor are then added 30 *maunds* of crude nitre; and, when dissolved, the whole is put into the pots, where it stands about 24 minutes, during which time it is skimmed and the earth is allowed to subside. The brine is then put into the *náds*, where it remains a day and deposits 5 or 6 *sers* of the finest and largest crystals of nitre. Some water is then added to the clay that has subsided, and having washed out the saline particles, is called *moran ras*. This is added

to the ley *(ras)*, which is again treated with 30 *maunds* of crude nitre, and this is repeated until the whole crude nitre is boiled. The nitre of the subsequent boilings is less than that of the first, but all are mixed together. A hundred *maunds* of crude nitre give 60 *maunds* of refined. About 20 baskets, each containing 50 or 60 lbs. of the saline earth, give 120 lbs. of brine (*ras*). This, when boiled and cooled, gives a nitre called *gad*. The ley remaining after the crystallisation is called *káhí*, which after boiling and cooling gives a nitre called *rasí*. The ley then remaining is called *jaráthí*, which in its turn gives a nitre of the same name. The remaining liquor, called *pachhárí*, is boiled for a culinary salt called *khára* or *pakwá nimak*. The manufacture of crude nitre goes on for about six months in the year, the rainy season being the most favourable time. Each furnace employs a man, his wife, and two children, and turns out about 14 *maunds* of crude nitre, worth Rs. 14, or £1, 8s.; 14 *maunds* of *pakwá* salt, worth Rs. 17, 8, or £1, 15s.; and 2 *maunds* of another sort of salt called *dhar*, worth Rs. 4, or 8s. The earnings of the family will be, therefore, Rs. 35, 8, or £3, 11s. Out of this the landowner will take from Rs. 6 to Rs. 7, or from 12s. to 14s., leaving the workman from Rs. 29, 8 to Rs. 28, 8, or from £2, 19s. to £2, 17s., for the support of himself and family.

This concludes Dr Buchanan Hamilton's account of the manufactures in Patná District. Two other manufactures, namely, that of Indigo and Opium, remain to be noticed.

INDIGO is but little grown in this District. There are no factories under European management. The method used in manufacture is described at length in the Statistical Account of Sháhábád (Vol. XII).

OPIUM.—Patná is one of the two places in British India where opium is manufactured. The cultivation of the poppy is confined to the large central Gangetic tract, about six hundred miles in length and two hundred miles in breadth, which is bounded on the north by Gorakhpur, on the south by Hazáribágh, on the east by Dinápur, and on the west by Agrá. This extent is divided into the two Agencies of Behar and Benáres, the former being presided over by an Agent stationed at Bánkipur, and the latter by an Agent at Gházípur. Both Agencies are under the control of the Board of Customs, Salt and Opium, located in Calcutta. The Behar Agency is the larger and more important of the two, sending into the market about treble the quantity of the drug turned out at Benáres. The following account of the cultivation of the poppy and

preparation of opium is taken partly from Dr Eatwell's description, of which an abstract was published in the eleventh and twelfth volumes of the *Pharmaceutical Journal* in 1852; and partly from Dr T. W. Sheppard's notes on the Benáres Opium Agency Factory, dated 14th June 1871.

PREPARATION OF THE FIELD.—The lands selected for poppy cultivation are generally situated in the vicinity of villages, where the facilities for manuring and irrigation are greatest. In such situations, where the soil is rich, it is frequently the practice with the cultivators to take a crop of Indian corn or vegetables off the ground during the rainy season; and after the removal of this in September, to dress and manure the ground for the subsequent poppy sowings. In some cases, however, when the soil is not rich enough to permit this, the ground is dressed and cleaned by successive ploughings and weedings, from the commencement of the rains in June or July until October. In the final preparation of the land in October and November, the soil, after being well loosened and turned up by the plough, is crushed and broken down by the passage of a heavy log, of wood (*chauki*) over its surface, and it is then ready for sowing. The amount of produce from various lands differs considerably. Under very favourable circumstances of soil and season, as much as 13 *sers* of standard opium may be obtained from each *bighá* of 27,225 square feet, or about 41 lbs. from an acre. But the average out-turn from lands in the Districts of Patná, Gayá, and Sháhábád varies from 6½ to 8½ *sers* per *bighá*, that is, from 21 to 27 lbs. per acre.

CULTIVATION.—The poppy cultivated is exclusively the white variety (Papaver somniferum album). After the soil has been prepared, the seed is sown broadcast in the month of November. In three or four days the plough is passed over the land to bury the seed, and the soil is afterwards again levelled by the *chauki*. The whole surface is then divided into little compartments about ten feet square, the sides of which are raised and converted into little channels for the purpose of irrigation. The number of times the plant may require irrigation depends upon the nature of the season. If some heavy showers fall in December, January, and February, two irrigations may be sufficient; but if the cold season pass over with little or no rain, the operation must be repeated five or six times. Ten or twelve days are sufficient for the germination of the seed, and after the young plants have attained a height of two inches, they are carefully weeded and thinned. In another fortnight, this process is

repeated, only the healthy-looking plants being left, at a distance of seven or eight inches from one another. Then the process of gently digging up the soil with a hoe (*kurpí*) should be diligently carried out, and the fields must continue to be dug and irrigated every fortnight. In its progress towards maturity, the plant is liable to injury from various causes. It may be nipped by frosts or become stunted through unusual heat and deficient moisture. Again, the crop may be attacked by blight, or the pores choked by a parasitical species of broomrape (Orobanche Indica), called by the natives *tokrá*, which entwines itself round the roots of the young plants, and causes them to wither away. By February the plant is generally in full flower, having reached a height of from three to four feet. The stem is branched, and is terminated by from two to five ovate-globose capsules, averaging about the size of a duck's egg.

Towards the middle of the month, just before the time for the fall of the petals, these latter are all carefully stripped off and collected. They are then formed into thin circular cakes, from ten to fourteen inches in diameter. These are technically called "leaves," and are prepared in the following manner:—A circular-ridged earthen plate is placed over a slow fire, and when the requisite degree of heat is attained, a few petals are placed on the surface. As the glutinous juice exudes, more petals are added and pressed down with a damp cloth till the "leaf" is completed. These "leaves" vary in size, but seldom exceed the thickness of a sixpence. They are now tied up in bundles of about 2 lbs. weight, and taken to the factories for examination. Each cultivator has his bundles carefully weighed, and the leaves sorted into three classes, according to their size and colour. The smaller and dark leaves are used in forming the inner portions of the shells of the opium cakes, whilst the largest and least discoloured ones are kept for furnishing their outside coverings. The cultivators are paid at the rate of Rs. 10 per *maund* (£1, 8s. per cwt.) for best quality; Rs. 7 per *maund* (19s. 10d. per cwt.) for second quality; and Rs. 5 per *maund* (14s. per cwt.) for third quality. Grub-eaten or bad "leaves" are altogether rejected. The "leaves," after sorting, are made up into bundles, and stored in the Central Factory at Patná city, in racks specially constructed so as to allow free ventilation and to prevent heating. Great care is taken to prevent their being damaged by excessive moisture; the bundles are turned every week, and every four or five months they are all opened out, the good ones resorted, and the grub-eaten and mildewed ones sold for manure. A large

quantity of "leaves" is always kept in store; for in case the supply should fail in any year, owing to an unseasonable fall of hail or rain, there would be no means of packing opium for that season.

COLLECTION OF THE JUICE.—Four or five days after the removal of the petals, when the capsules have reached their utmost state of development, the process of collection commences, which extends from about the 20th of February to the 25th of March. About three or four o'clock in the afternoon, the cultivators repair to the fields and scarify the poppy capsules with a sharp iron instrument called *nashtar*. This instrument consists of four narrow bars of iron, bound together by strong cotton thread. The bars are at one end deeply notched, and the sides of the notch are ground to sharp edges, and the external angles brought to sharp points, till the instrument presents four pairs of curved pointed diverging blades, somewhat similar in shape to the lancet blades of a cupping scarificator. In employing the *nashtar*, only one set of points is brought into use at a time, and the capsule is scarified vertically from its base to its summit. These scarifications are superficial, and do no more than traverse the thin pericarp of the capsule. The juice, which exudes slowly, is milky white at first, and assumes a form which is technically known as a "tear." As the water contained in each "tear" evaporates, the outer portion thickens a little and assumes a pink colour. In the morning, these "tears" are scraped off by means of concave trowels (*sitúd*), and the contents are emptied into an earthen pot which the collector carries by his side. Each capsule is scarified from two to six times, according to its dimensions, at intervals of two or three days; and the juice is collected on the following morning. After the plant has ceased to yield any more juice, its utility is not yet exhausted. The capsules are collected; and from the seeds an oil is extracted, which is used by the natives both for burning in lamps, and for certain culinary purposes. Of the entire seed a comfit is made; while the capsules deprived of their seeds are still available for preparing emollient and anodyne decoctions, which are used both internally for coughs, and externally as fomentations. Of the dry cake remaining after the extraction of the oil, a coarse description of unleavened bread is sometimes prepared by the very indigent, but more often it is given to cattle, or used medicinally for poultices. The stems and leaves are left standing, till they have been thoroughly dried by the hot west winds of March and April, when they are removed, and crushed and broken up into a coarse powder technically

called "trash," which is employed in packing the opium cakes. This trash is bought by the Factory at the rate of 12 *ánnás* per *maund* (about 2s. a cwt.), and after cleaning is stored for future use.

When fresh collected, the juice from the capsule presents the appearance of a wet granular mass of a pinkish colour; and in the bottom of the vessel which contains it, is found collected a dark fluid resembling coffee, to which the name of *pasewá* is given. The juice when brought home is placed in a shallow earthen vessel, which is tilted to such a degree that all the *pasewá* can drain off. This fluid is collected and set aside in a covered vessel. The opium, which is left, now requires constant attention. It is daily exposed to the air, though never to the sun, and is regularly turned over every few days in order to ensure uniform drying in the whole mass; and this process is repeated for about a month, till the drug has nearly reached standard consistence. Standard opium is that which contains 70 per cent. of pure dry opium, and 30 per cent. of water, and is paid for at the rate of 5s. per pound avoirdupois. Pure opium, such as is manufactured for the China market, should contain only a trifling amount of *pasewá*; it must be free from adulteration with foreign matter, its aroma must be full and unimpaired, and it must be in a soft state.

TESTING.—The opium of each cultivator is finally tested at Patná; but the crude opium is previously weighed and roughly tested by the Sub-Deputy Agents, who then forward the jars duly labelled to the Central Factory, where the exact consistence of each cultivator's opium is finally decided. The Behar Agency is divided into twelve Opium Districts, six of which are north, and six south of the Ganges. The three Magisterial Districts of Patná, Gayá, and Sháhábád are nearly conterminous with the four opium Districts of Patná, Sháhábád, Tehtá, and Gayá. Each of these Opium Districts is under the immediate management of a European Sub-Deputy Opium Agent. The cultivator brings his crude opium to the Sub-Deputy, on or before a specified date in April. The actual day varies every year with the nature of the season; being early if the season is dry, and late if the weather has been unfavourable for the inspissation of the drug. The opium in each earthen pot is first tested by the Sub-Deputy or his Assistant. If good, it is classified according to its consistence, and each pot marked with the number of the class is sent to the scales for weighment; but if the opium is adulterated or suspected to be bad, it is weighed at once, and the pots are closed and locked up. The weighments are conducted in due order. The

weighman calls aloud the weight; the native examiner, after examining it, calls out the class; and the opium is not removed from the scales, till the owner has been satisfied of its correctness. It is then placed in the jar of its own class, its weight, &c., is duly entered, and a receipt, which is afterwards attested by the Sub-Deputy, is given to the cultivator. When a jar contains 80 lbs., it is closed, sealed, and placed under the charge of a guard in the store godown. During the night the accounts are made out; and next morning each cultivator is paid according to the weight and class of his opium. These payments are subsequently supplemented by a further sum, when the exact consistence of each man's opium has been finally tested in the Central Factory. When all the weighments are ended, the jars are sent by cart to Patná, and the invoice (*chalán*), containing the description of the jars, is sent by post to the Opium Agent. When the jars are received at Patná, they are first weighed, and compared with the invoice, and afterwards examined in the following manner:—

EXAMINATION.—The jars are all arranged before the Opium Examiner, and a native examiner called the *parkhiá*. The latter plunges his hand into the centre and to the bottom of the drug, stirs it about and grasps it in various directions to feel for impurities, and then withdraws a handful, which he manipulates between his fingers, revealing its colour, texture, and mode of fracture, and finally ascertains its aroma. He then throws upon a plate a small portion as a specimen, and estimates its consistence. The specimen is then sent to the laboratory, where a fixed weight of drug is accurately weighed, evaporated to dryness in a plate placed on a metallic table heated by steam, and the weight of the residue carefully determined. It seldom happens that the *parkhiá's* guess differs from the actual assay by more than one or two grains. His *tactus eruditus* is very remarkable; he rarely fails to detect even the smaller quantities of the grosser and more tangible impurities, while he is no less delicately alive to the slightest variation in colour and smell. Should a specimen appear to be adulterated, it is at once set aside to be carefully examined by the Opium Examiner. He makes a special report on it for the information of the Agent, who either confiscates it and has it destroyed; or if the adulterations are less extensive and not injurious, sets it aside for making the paste (*lewah*) used in forming opium cakes, and fines the cultivator. The nature of these adulterations are very various. To increase the weight, mud, sand, powdered

charcoal, soot, cow-dung, pounded poppy petals, &c., are often added. Flour, gum, and various vegetable juices are very common forms of adulteration; while to impart colour to the drug, catechu, turmeric, the powdered flowers of the *mahuá* tree (Bassia latifolia), &c., are used. These impurities are all more or less easily detected. Opium adulterated with farinaceous or saccharine matter is confiscated, as they ferment; so is opium containing tobacco or soda, which render the smell offensive; and brick dust, earth, and sand, which cannot be separated from the opium without boiling, which destroys the use of the drug; but if the adulteration consists of gum or flower leaves, and fermentation has not set in, or of coarse grit, which can be separated by straining, the cultivator is merely fined, and the drug is converted into paste (*lewah*). If, however, the opium is unadulterated and well prepared, the colour is a deep dull brown when viewed in mass, which becomes a bright chestnut brown when a small portion of the drug is spread in a thin layer upon a white surface. It adheres to the fingers and draws out to a moderate extent, breaking with a ragged fracture. Should it, however, contain much *pasewá*, its ductility is much increased, and it is more glutinous.

CLASSIFICATION.—After the jars have been examined, they are finally divided into twelve classes, ten ordinary and two extraordinary ones. Each class contains opium of three degrees of consistence, which vary according to the number of the class from 81 degrees to 52 degrees of pure opium. The names of the ordinary classes are (1) *Bala bashí daráwal*, (2) *Bala daráwal*, (3) *Daráwal*, (4) *Awal*, (5) *Doem*, (6) *Siem*, (7) *Chahárum*, (8) *Panjam*, (9) *Shasham*, and (10) *Haftam*. Opium above 81 degrees of consistence is called "above *bala bashí daráwal*," and opium below 57 degrees, is called *páni amez*.

The opium is now stored in large vats, in which, if below the standard, it is occasionally stirred up from the bottom until it has acquired the necessary consistence. Opium of too high consistency is mixed with an inferior class; and the whole is kneaded together, until the manufacturing standard of 75 degrees consistency has been acquired.

MANUFACTURE.—It is now exported from the store-room for the purpose of being manufactured into balls or "cakes," as they are technically called. The cake-makers are each furnished with a brass cup, forming the half of a hollow sphere, a tin vessel graduated so as

to hold a determinate quantity of *lewah*, some paste (*lewah*), and a bundle of "leaves." The inside of the cup is first lined with leaves stuck together with paste, until the thickness of half-an-inch has been obtained, while a certain free portion of the external leaves hang down all round over the sides of the cup. A fixed weight (nearly 3 lbs.) of opium is now brought, and put inside the cup. More paste and leaves are added, the free edges of the leaves which had hitherto hung over the sides of the cup are drawn up, and the opium is compressed and moulded until it has been formed into a pretty regular sphere, not unlike in size and appearance to a 24 lb. shot. It is now rolled in a little finely pounded poppy "trash," and placed in a small earthen cup, in which it is carried out into the open air, and exposed to the sun. Afterwards, the cakes are stored on racks, and allowed to harden. During this period, the cakes are frequently taken down, and turned and rolled in "trash," so that the whole shell may dry evenly. The manufacturing is generally finished by the end of July, and by October the shells have hardened, and the cakes are ready for packing.

PACKING.—Each cake now weighs 4 lbs., or perhaps a little over, and contains about 3 lbs. of standard opium. They are packed, forty at a time, in wooden chests, furnished with a double tier of wooden partitions, each tier presenting twenty square compartments. The cakes are steadied by means of loose poppy "trash," with which all the interstices are filled. The chests are now sent to Calcutta for exportation to China. The price that they fetch varies every year; and these variations were formerly excessive, but Government now pays more attention to the state of the market, and regulates the supply according to the demand. In 1873, the average price per chest was £124, 4s. 4d.; the cost, as laid down in Calcutta, being £39, 1s. The average price for the last five years (1869-1874) is £133, 10s.; and the cost, £38, 10s.

ABKARI OPIUM.—Though the great bulk of the opium manufactured is for the China market, some is always prepared for internal consumption. This is called *abkárí*, and the process of manufacture materially differs from that which has been just described. The opium is brought to a consistence of 90 per cent. by direct exposure to the sun, in which state it is as firm and as easily moulded as wax. It is then formed, by means of a mould, into square bricks of two pounds weight each, and these are wrapped in Nepál paper, and packed in boxes furnished with compartments for their reception.

The average amount (calculated for five years from 1869 to 1874) reserved for *abkárí* purposes every year is 4285 *maunds* or 3064 hundredweight. The amount is regulated by the Board, who estimate the requirements of each District from indents submitted by the District officers. The value of this reserved opium, at Rs. 7, 4, per *ser*, is £124,265. The Patná Collector obtains the amount he requires from the Factory, and sells it to licensed vendors, who retail it to the public. The consumption of *abkárí* opium in this District has been already (*ante* p. 141) stated to be a little over 4 cwt. in a year; and the Government revenue to be £189, 2s.

EXPERIMENTAL GARDENS have been sown with poppy seed on some land near the Mithápur Jail, and at the old Digah Jail. The object of these gardens is to improve the seed of the poppy, and consequently the productive power of the plant.

COMMERCE AND TRADE.—The following paragraphs, together with the tables illustrating them, are quoted from a memorandum specially prepared in the Bengal Secretariat:—

"In the District of Patná, the principal mart is Patná City, a place of considerable importance as a commercial depôt. Its central position at the junction of the three great rivers, the Són, the Gandak, and the Ganges, where the traffic of the North-Western Provinces meets that of Bengal, and where the traffic branches off to Nepál, gives it in this respect great advantages. It is conveniently situated for the purpose of transport either by river or railway, having a river frontage during the rains of from seven to eight miles, and in the dry months of four miles.

"Mr M. Rattray, the Salt Superintendent at Patná, who was deputed during the early months of the present year (1876) to collect trade statistics of Patná City, has furnished an elaborate Report on the subject, showing the export and import trade, the places of shipment and destination, and the route taken by each kind of trade. The following paragraphs and the annexed tables are derived from Mr Rattray's Report.

"Previous to commencing the work of collecting statistics, it was considered necessary to convene a meeting of the merchants of the city at Jhauganj. This was done about the first week in February, and was well attended by the majority of the influential merchants doing business at Márufganj, the *Chauk*, and other neighbouring business quarters. The purpose for which they were requested to attend, was explained to them by Sayyid Amír Husáin, Deputy

Collector. A few of the leading merchants undertook to distribute forms in their respective circles; while Mr Rattray himself personally visited the large business houses, from Colonelganj in the west as far as Damrahi (Mr Dear's timber depôt) to the extreme east, and explained to the classes concerned, the reason and object of these enquiries.

"The city proper comprises the large business quarters of (1) Márufganj, (2) Mánsurganj, (3) the *Kilá*, (4) the *Chauk*, with Mirchâiganj, (5) Mahárájganj, (6) Sádikpur, (7) Alabakhshpur, (8) Gulzárbágh, (9) Colonelganj, and other petty *bázárs* too numerous to mention, extending westward as far as the Civil Station of Bánkípur. The mercantile portion of the city may be said to commence from Colonelganj, which is situated a short distance west of Gulzárbágh, and is the centre of a large trade in oil-seeds and food-grains. From here the other marts run eastward as far as the Patná branch line of railway, immediately adjoining which is Márufganj, by far the most important of any of the marts in the city.

"The influx of goods into Márufganj, Colonelganj, Gulzárbágh, and the *Kilá* (in respect to cotton), is from north Behar, the North-Western Provinces, and Bengal, with which these marts possess direct and easy water communication, and thus command a far larger supply than the inland marts of Mánsurganj, Mahárájganj, Sádikpur, and Alabakhshpur, or any of the other numerous petty *bázárs* remote from the river bank. The trade of these latter is more intimately concerned with the produce of the Districts of Patná, Gayá, and Sháhábád, which transmit large supplies of oil-seed and food-grains by means of carts and pack-bullocks. Oil-seeds are disposed of wholesale to the few large export merchants of Márufganj; the supply of food-grain, which consists principally of rice, is sold retail in the *bázárs* for local consumption.

"The following tables were compiled from returns submitted by the merchants themselves. Table A shows the imports and exports classified according to their mode of transport by rail, river, or road; table B shows the total of each article of import and export.

TABLE A, SHOWING THE IMPORT AND EXPORT TRADE OF PATNÁ CITY BY RAIL, RIVER, AND ROAD, 1875-76.

NAMES OF MERCHANDISE.	IMPORTS.				EXPORTS.			
	By rail.	By river.	By road.	Total.	By rail.	By river.	By road.	Total.
1. Oil-seeds (linseed, *til*, castor, mustard)	101,779 Mds.	775,267 Mds.	318,663 Mds.	1,195,709 Mds.	979,047 Mds.	167,805 Mds.	..	1,146,852 Mds.
2. Oil	688 ,,	265 ,,	1,334 ,,	2,287 ,,	213 ,,	5 ,,	149 Mds.	367 ,,
3. Salt, alimentary	217,831 ,,	14,774 ,,		232,605 ,,	16,008 ,,	80,028 ,,	9,293 ,,	105,329 ,,
4. Saltpetre	...	...	6,264 Mds.	6,264 ,,	2,225 ,,	..	...	2,225 ,,
5. Other saline substances *khárí, sájjí, reh*	7 Mds.	203,967 Mds.	788 ,,	204,762 ,,	5,675 ,,	38,088 Mds.	4,317 Mds.	48,080 ,,
6. Sugar, refined (*misrí, chini*)	392 ,,	55,695 ,,	593 ,,	56,680 ,,	6,712 ,,	2,253 ,,	...	8,965 ,,
7. Ditto, unrefined (*gur, rab, shira,*	3,563 ,,	20,337 ,,	14,563 ,,	38,463 ,,	20 ,,	355 ,,	...	375 ,,
8. Wheat	461 ,,	127,380 ,,	23,043 ,,	150,884 ,,	60,209 ,,	13,611 ,,	80 Mds.	73,900 ,,
9. Pulses and gram	4,083 ,,	76,626 ,,	121,417 ,,	202,126 ,,	19,116 ,,	47,308 ,,	1,424 ,,	67,848 ,,
10. Rice	14,862 ,,	211,105 ,,	100,305 ,,	326,272 ,,	2,816 ,,	7,710 ,,	..	10,526 ,,
11. Paddy	7,418 ,,	119,137 ,,	12,046 ,,	138,601 ,,	...	5,250 ,,	...	5,250 ,,
12. Other cereals	3,660 ,,	108,316 ,,	22,191 ,,	134,167 ,,	1,052 Mds.	8,126 ,,	437 Mds.	9,615 ,,
13. Hides	...	...	...	...	...	...	...	..
14. Horns	1 Mds.	...	..	1 Mds.	35 Mds.		...	35 Mds.
15. Cotton	14,727 ,,	23,544 Mds.	...	38,271 ,,	...	371 Mds.	100 Mds.	471 ,,
16. Country thread	3 Bdls.	.	176 Bdls.	179 Bdls.	...	60 Bdls	...	60 Bdls.
17. English thread	353 ,,	..	...	353 ,,	..	...	..	...
18. Dyes (safflower, *dl*, indigo)	4,923 ,,	1,980 Mds.	190 Mds.	7,093 Mds.	408 Mds.	336 Mds.	100 Mds.	844 Mds.
19 Iron, and its manufactures	9,527 ,,	6,559 ,,	998 ,,	17,084 ,,	11 Mds.	3,824 ,,	...	3,835 ,,
20. Copper and brass, and their manufactures	2,054 ,,	75 ,,		2,129 ,,	..	295 ,,	41 Mds.	336. ,,
21. Other metals, and their manufactures	822 ,,	600 ,,	...	1,422 ,,	98 Mds.	450 ,,	110 ,,	658 ,,
22. *Ghí*	137 ,,	5,175 ,,	4,020 Mds.	9,332 ,,	7,053 ,,	427 ,,	25 ,,	7,505 ,,
23. Curry stuffs and vegetables	3,211 ,,	21,045 ,,	4,439 ,,	28,695 ,,	1,366 ,,	4,848 ,,	624 ,,	6,838 ,,
24. Spices and condiments	16,736 ,,	26,674 ,,	275 ,,	43,685 ,,	1,957 ,,	6,332 ,,	4,514 ,,	12,803 ,,

25. Cotton (European) manufactures	2,855,374 Rs.	...	...	2,855,374 Rs.	10,000 Rs.	30,250 Rs.	403,700 Rs.	443,950 Rs.
26. Ditto (Native) ditto	17,825 ,,	2,878 Rs.	9,950 Rs.	30,653 ,,	...	3,300 ,,	5,800 ,,	9,100 ,,
27. Miscellaneous Native goods	250 Mds.	100 Mds.	...	350 Mds.	...	...	...	...
28. Ditto European goods	4,335 ,,	...	...	4,335 ,,	250 Mds.	...	...	250 Mds.
29. Silk, and its manufactures	130,401 Rs.	..	...	130,401 Rs.	3,100 Rs.	9,300 Rs.	11,200 Rs.	23,600 Rs.
30. Leather, and its manufactures	74,840 Prs.	...	...	74,840 Prs.	...	16,000 Prs.	...	16,000 Prs.
31. Timber	48 Logs	154,899 Logs	8,570 Logs	163,517 Logs	3,202 Logs	874 Logs	...	4,076 Logs
32. Bamboos, large, in number	...	157,225 No.	...	157,225 No.	...	...	...	...
33. Ditto, small, ditto	...	1,522,300 ,,	3,000 No.	1,525,300 ,,	...	...	...	...
34. Cocoa-nuts, ditto	2,500 No.	501,915 ,,	...	504,415 ,,	24,500 No.	...	7,925 No.	32,425 No.
35. Betel-nuts	1,533 Mds.	7,096 Mds.	...	8,629 Mds.	467 Mds.	1,103 Mds.	110 Mds.	1,680 Mds.
36. Dried fruit	4,673 ,,	867 ,,	35 Mds.	5,575 ,,	125 ,,	317 ,,	190 ,,	632 ,,
37. Fresh ditto	...	...	...	...	...	..	...	...
38. Gums and resins	100 Mds.	129 Mds.	1,574 Mds.	1,803 Mds	130 Mds.	1,152 Mds.	...	1,282 Mds.
39. Jute and other raw fibres	201 ,,	4,210 ,,	354 ,,	4,765 ,,	...	201 ,,	25 Mds.	226 ,,
40. Fibres, manufactures of	561,047 No.	112,372 No.	...	673,419 No.	382,102 No.	29,718 No.	...	411,820 No.
41. Stone	...	16,665 Prs.	...	16,665 Prs.	..	2,300 Prs.	..	2,300 Prs.
42. Tobacco	...	8,620 Mds.	778 Mds.	9,398 Mds.	200 Mds.	250 Mds.	...	450 Mds.
43. Intoxicating drugs (*gánjá, bhang*, &c.)	149 Mds.	60 ,,	56 ,,	265 ,,	...	...	..	...
44. Chemicals and medicines	3,477 ,,	2,112 ,,	920 ,,	6,509 ,,	103 Mds.	1,938 Mds.	78 Mds.	2,119 Mds.
45. Lac	111 ,,	...	915 ,,	1,026 ,,	129 ,,	9 ,,	...	138 ,,
46. Betel-leaves, in *dholis* of 200 each	...	14,200 Dhs.	...	14,200 Dhs.	...	...	..	...
47. Paper, in reams	3,621 Rms.	100 Rms.	100 Rms.	3,821 Rms.	...	..	..	...
48. Sulphur	318 Mds.	600 Mds.	...	918 Mds.	...	...	..	...
49. Rattans, in number	...	2,062,000 No.	...	2,062,000 No.	35,000 No.	175,000 No.	174,000 No.	384,000 No.
50. Mats, ditto	...	237,000 ,,	4,575 No.	241,575 ,,	...	72,000 ,,	...	72,000 ,,
51. Firewood	...	229,850 Mds.	...	229,850 Mds.	...	...	...	...
52. Hay and straw, in bundles	..	240,550 Bdls.	...	240,550 Bdls.	.	..	...	...
53. *Golpattá*, in *hundás*	48 *Hds.*	187,114 *Hds.*	4,250 *Hds.*	191,412 *Hds.*	...	..	...	...
54. Oilman's stores and liquor	36,000 Rs.	...	...	36,000 Rs.	...	...	...	.
55. Lime	...	13,475 Mds.	...	13,475 Mds.	...	...	...	...
56. Bamboos, manufactures of	...	8,400 No.	12,050 No.	20,450 No.	...	...	...	...
57. Coal	400 Mds.	1,200 Mds.	...	1,600 Mds.	...	..	...	...
58. *Mahuá*	18,106 ,,	6,980 ,,	4,335 Mds.	29,421 ,,	...	...	...	...
59. *Kath*	.	20 ,,	1,881 ,,	1,901 ,,	...	2,718 Mds.	.	2,718 Mds.
60. Miscellaneous	3,887 Mds.	4,250 ,,	2,367 ,,	10,504 ,,	234 Mds.	205 ,,	3,236 Mds.	3,675 ,,

TABLE B, SHOWING THE IMPORT AND EXPORT TRADE OF PATNÁ CITY, 1875-76.

NAME OF MERCHANDISE.	IMPORTS.	EXPORTS.
1. Oil-seeds (linseed, *til*, castor, mustard),	1,195,709 Mds.	1,146,852 Mds.
2. Oil,	2,287 ,,	367 ,,
3. Salt (alimentary),	232,605 ,,	105,329 ,,
4. Saltpetre,	6,264 ,,	2,225 ,,
5. Other saline substances (*khárí, sájjí, reh*),	204,762 ,,	48,080 ,,
6. Sugar, refined (*misrí, chiní*),	56,680 ,,	8,965 ,,
7. Ditto, unrefined (*gur, rab, shira*),	38,463 ,,	375 ,,
8. Wheat,	150,884 ,,	73,900 ,,
9. Pulses and gram,	202,126 ,,	67,848 ,,
10. Rice,	326,272 ,,	10,526 ,,
11. Paddy,	138,601 ,,	5,250 ,,
12. Other cereals,	134,167 ,,	9,615 ,,
13. Hides,	...	...
14. Horns,	1 Md.	35 ,,
15. Cotton,	38,271 Mds.	471 ,,
16. Country thread (twist),	179 Bdls.	60 Bdls.
17. English thread (twist),	353 ,,	...
18. Dyes (safflower, *al*, indigo),	7,093 Mds.	844 Mds.
19. Iron, and its manufactures,	17,084 ,,	3,835 ,,
20. Copper and brass, and their manufactures,	2,129 ,,	336 ,,
21. Other metals, and their manufactures,	1,422 ,,	658 ,,
22. *Ghí*,	9,332 ,,	7,505 ,,
23. Curry-stuffs and vegetables,	28,695 ,,	6,838 ,,
24. Spices and condiments,	43,685 ,,	12,803 ,,
25. Cotton (European) manufactures,	2,855,374 Rs.	443,950 Rs.
26. Ditto (Native) ditto,	30,653 ,,	9,100 ,,
27. Miscellaneous Native goods,	350 Mds.	...
28. Ditto European ditto,	4,335 ,,	250 Mds.
29. Silk, and its manufactures,	130,401 Rs.	23,600 Rs.
30. Leather, and its manufactures,	74,840 Pairs.	16,000 Pairs.
31. Timber,	163,517 Logs.	4,076 Logs.
32. Bamboos, large, in number,	157,225 No.	...
33. Ditto, small, ditto,	1,525,300 ,,	...
34. Cocoanuts ditto,	504,415 ,,	32,425 No.
35. Betelnuts,	8,629 Mds.	1,680 Mds.
36. Dried fruits,	5,575 ,,	632 ,,
37. Fresh ditto,	...	...
38. Gums and Resins,	1,803 ,,	1,282 ,,
39. Jute and other raw fibres,	4,765 ,,	226 ,,
40. Fibres, manufactures of,	673,419 No.	411,820 No.
41. Stone,	16,665 Pairs.	2,300 Pairs.
42. Tobacco,	9,398 Mds.	450 Mds.
43. Intoxicating drugs (*gánjá, bhang*, &c.),	265 ,,	...
44. Chemicals and medicines,	6,509 ,,	2,119 Mds.
45. Lac,	1,026 ,,	138 ,,
46. Betel-leaves, in *dholes* of 200 each,	14,200 *Dholes*.	...
47. Paper, in reams,	3,821 Reams.	...
48. Sulphur,	918 Mds.	...
49. Rattans, in number,	2,062,000 No.	384,000 No.
50. Mats, ditto,	241,575 ,,	72,000 ,,
51. Firewood,	229,850 Mds.	...
52. Hay and straw, in *hundás*,	240,550 Bdls.	...
53. *Golpattá*, in bundles,	191,412 *Hundas*.	...
54. Oilman's stores and liquor,	36,000 Rs.	...
55. Lime,	13,475 Mds.	...
56. Bamboos, manufacture of,	20,450 No.	...
57. Coals,	1,600 Mds.	...
58. *Mahuá*,	29,421 ,,	...
59. *Kath* or caoutchouc,	1,901 ,,	2,718 Mds.
60. Miscellaneous,	10,504 ,,	3,675 ,,
Grand total of weight of goods shown in *maunds*	3,166,856	1,525,827

"IMPORTS.—The principal imports into Patná are oil-seeds (1,195,709 *maunds*); salt (232,605 *maunds*); saline substances, *i.e.*, *khári*, *sájji*, &c. (204,762 *maunds*); sugar, refined (56,680 *maunds*); sugar, unrefined, *i.e.*, *gur*, &c. (38,463 *maunds*); wheat, pulses, and gram (202,126 *maunds*); rice (326,272 *maunds*); and paddy and other cereals (138,601 *maunds* and 134,167 respectively). Of metals and their manufactures, the total is—iron, 17,084 *maunds*; copper and brass, 2129 *maunds*; and other metals, 1422 *maunds*. Curry-stuffs and spices show a total of 28,695 *maunds* and 43,685 *maunds* respectively. Under the head of cotton manufacture, the values of which are given, the import of European cotton manufactures amounts to the large total in money value of Rs. 2,855,374, and the import of native manufactures to Rs. 30,653. Of silk cloths, considering the size and wealth of the city, the value appears to be comparatively small—viz., Rs. 130,401. There is a large import of gunny bags (673,419); and it is said that about two-thirds of these are re-exported with grain. With regard to articles of less value, imported mainly for local wants, the total of fuel and firewood is 229,850 *maunds*; of hay and straw, 240,550 bundles; of mats made of *narkat* reed, 241,573 in number; of *gólpáttá* (known here as *patah*), 191,412 in number; of bamboos, large and small, 157,225 and 1,525,300 respectively; and of rattans, 2,062,000. There is a considerable manufacture at Gulzárbágh of *pitárás*, or cane-boxes, which are made from rattans. The import of cocoanuts is large—viz., 504,415 in number; these are principally of the dry kind, and imported as such for the shell, which is manufactured into *hukás*.

"Irrespective of the imports detailed above, large quantities of salt, indigo-seed, and various other kinds of merchandise are imported by rail, by merchants who have no agents or business connection in the city, and are residents of some other District. These articles are loaded into boats direct from the goods-sheds, and cannot be considered as forming a part of the regular import trade of the city. In a similar manner, there are considerable exports of goods which have no connection with any of the business houses in the city, but are landed into waggons direct from boats. These imports and exports have been excluded from the statements that accompany this Report.

"By far the largest importing mart is Márufganj, the merchants of which place may be said to possess a monopoly of the oil-seed trade of the city, for the imports amount to no less than 728,237

maunds, or nearly two-thirds of the entire quantity imported into Patná. In respect to other staples also, this mart shows a large importation. Refined sugar amounts to 36,501 *maunds*. Mr Rattray was informed by a respectable merchant of the city that, since the opening of the Jabalpur railway line, a large portion of the produce of the North-Western Provinces, which used to be consigned to Patná, is now dispatched by that line to Bombay. Salt shows 66,420 *maunds*, and other saline substances 198,499 *maunds*. In cereals—there are, wheat, 100,643 *maunds*; pulses and gram, 47,295; rice, 104,052; paddy, 26,256; and other grains, 72,204. Curry stuffs and spices amount to 21,759 and 28,398 *maunds* respectively. A large supply of gunnies (519,180) is imported by the exporting merchants, chiefly for packing grain.

"The next mart of importance is Mánsurganj, lying immediately south of Márufganj. Being more of an inland mart, the supplies of Mánsurganj are drawn for the most part from Patná District and other Districts to the south. The trade is chiefly in food-grains; but the returns show also an import of 104,968 *maunds* of oil-seeds, 56,873 of salt, and over 8000 *maunds* of refined sugar. The imports of food-grain are as follow:—Wheat, 29,868 *maunds*; pulses and gram, 78,046; rice, 137,824; paddy, 31,143; and other grains, 21,041 *maunds*.

"Colonelganj, a river-side mart, stands next in order, with an import of 137,370 *maunds* of oil-seeds, 24,752 *maunds* of rice, 50,901 *maunds* of paddy, 21,029 *maunds* of other cereals, and 130,000 mats. These staples are brought almost wholly by boat from the Districts of north Behar and from Bengal. Other smaller marts for oil-seeds and cereals are Sádikpur and Maháraganj. Taken together they show a total of 25,091 *maunds* of oil-seeds, 20,000 *maunds* of salt, 21,161 *maunds* of pulses and gram, 27,336 *maunds* of rice, and 6,146 *maunds* of *ghí*. Sugar, refined and unrefined, wheat, paddy, and other cereals, are imported in smaller quantities. Alabakhshpur, a neighbouring inland mart, shows a large import of oil-seeds, 62,206 *maunds*; and Arfábád, which adjoins, 13,581 *maunds*; Gulzárbágh also gives 81,427 *maunds* of oil-seeds, and 11,976 *maunds* of unrefined sugar, 15,720 pairs of native shoes, and 1,800,000 rattans; which, as mentioned above, are manufactured into *pitárás*, or cane boxes.

"Omitting the imports into the numerous petty *bázárs*, there remains the central business quarters of the *Chauk*, connected with

which is Mirchâiganj; and further east the *Kîlá*, known as the cotton mart, for it imports 35,871 *maunds* of cotton out of a total of 38,271 *maunds* for the whole city. The import of salt is 40,810 *maunds*, and of oil-seeds 12,269 *maunds*. With the exception of 70 *maunds* of pulse, there is no trade in food-grains. All these marts have a distinct trade of their own. Of cereals there is a small import into Mirchâiganj, but none into the *Chauk*; in oil-seeds the latter shows an import of 5,600 *maunds*, and the former 11,860 *maunds*. The *Chauk* imports 15,740 *maunds* of salt and 4,500 *maunds* of saltpetre. This small quantity consists of the crude substance manufactured by the Nuniyá caste in the southern villages of Patná District, which is imported and manufactured into refined saltpetre for exportation by the one refinery in the city. There is also an import into the *Chauk* of 10,604 *maunds* of refined sugar.

"The importance of the *Chauk* as a mart consists in the variety and value of its imports. The principal import is cloth, of which a considerable trade is carried on by the Márwárís. European cotton goods, chiefly longcloth, to the value of Rs. 1,804,250, for the *Chauk*, and of Rs. 932,000 for Mirchâiganj, is said to have been imported during the year 1875-76. The whole of this came by rail. Of the remaining imports, iron amounted to 7,363 *maunds*, copper and brass to 1,998 *maunds*, and other metals to 394 *maunds*. Of spices there were 10,448 *maunds*; and there was a small importation of native cotton manufactures to the value of Rs. 19,178. Of silk cotton, the *Chauk* shows an import in money value of Rs. 46,895, and Mirchâiganj Rs. 54,000. This fabric is chiefly used by rich natives on occasions of marriages and festivals. Under the head of "Miscellaneous English Goods," the value of which could not be given by the merchants owing to the immense variety comprised under that head, viz., umbrellas, knives, scissors, walking sticks, crockery, glassware, hardware, &c., the weight is shown as 2,705 *maunds*. At the *Chauk* there were imported 32,760 pairs of shoes of Dehli manufacture, and at Mirchâiganj 11,560 pairs. The last important article is cocoa-nuts, of which the *Chauk* shows the large number of 388,500. To this mart also there were imported 918 *maunds* of sulphur by two firms.

"Before entering into an explanation of the figures it is necessary to explain the particular character of the import trade of the city, which alone can account for the heavy imports by river. There are scarcely twenty persons in the city to whom the term 'merchant'

can be strictly applied—that is, wholesale dealers with head-quarters in the city and agencies at out-stations, who carry on an import and export business entirely on their own account. On the other hand, the bulk of the so-called merchants are properly speaking merely commission agents; and the general practice is for *bepárís* to bring merchandise to these agents, at a storehouse, termed an *arat*, where the grain is sold, the agent, or *aratdár*, merely receiving a certain percentage. In this manner, a considerable import trade passes through the hands of the *aràtdárs* into those of the wholesale exporting merchants. It is said that nine-tenths of the oil-seeds and food grains, when brought into the city, are deposited in some *arat*, where they are taken over by the *aratdár* on his own account at the then prevailing rates. Taking the trade as a whole, it may be laid down that most articles are passed on through the city from one mart to another. Thus, to take the important staple of oil-seeds, large quantities are landed at Colonelganj, where they are purchased by Maháráj ganj merchants, who in their turn sell to merchants of some other mart, and so on till the goods finally reach the hands of the exporting merchants for despatch to Calcutta.

"The following totals, which represent the aggregates of the merchandise returned by weight only in the several columns of Table B, show the proportion of the entire trade of Patná city which is carried by the several routes:—Imports: by rail, 444,422 *maunds* (14 per cent.); by river, 2,078,090 (66 per cent.); by road, 644,344 (20 per cent.); total imports, 3,166,856 *maunds*, or 115,929 tons. Exports: by rail, 1,105,659 *maunds* (73 per cent.); by river, 395,315 (26 per cent.); by road, 24,853 (1 per cent.); total exports, 1,525,827 *maunds* or 55,856 tons.

"Possessing, as the city does, such advantages in the way of water communication, it is not surprising to find the imports by river so much in excess of those by rail and by road. Importers of goods, to whom time is of little consequence, very naturally select water carriage as being cheapest and most convenient; and there are of course certain classes of goods, such as bamboos, large and small, timber, firewood, hay and straw, rattans, mats and *gólpattá*, which, from their bulky nature and comparatively small value, will not admit of any other mode of conveyance.

"The following articles show a larger importation by rail:—Salt, 217,831 *maunds;* iron, 9,527 *maunds;* copper and brass, 2,054 *maunds;* cotton piecegoods (English), in value, Rs. 2,855,374 (this

is the total imported into the city); native piecegoods, Rs. 17,825; miscellaneous English goods, 4,335 *maunds;* silk cloth, Rs. 130,401; shoes, 74,840 pairs; gunnies, 561,047 in number; paper, 3,621 reams; *mahud*, 18,106 *maunds.*

"The large total (2,078,090 *maunds*) of imports by river is made up of the following items:—Oil-seeds, 775,267 *maunds*; 'other' saline substances, 203,967 *maunds;* sugar, refined, 55,695 *maunds;* wheat, 127,380 *maunds;* pulses and gram, 76,626 *maunds;* rice, 211,105 *maunds;* paddy, 119,137 *maunds;* 'other' cereals, 108,316 *maunds;* cotton, 23,544 *maunds;* curry-stuffs, 21,045 *maunds;* spices and condiments, 26,674 *maunds*; firewood, 229,850 *maunds;* and lime, 13,475 *maunds.*

"By road, the largest imports are—Oil-seeds, 318,663 *maunds;* sugar, unrefined, 14,563 *maunds;* wheat, 23,043 *maunds;* pulses and gram, 21,417 *maunds;* rice, 100,335 *maunds;* and 'other' cereals, 22,191 *maunds.* These represent the imports from Patná District and the Districts to the south of Patná, whence land carriage only is available."

MARTS FROM WHICH THE IMPORTS ARE DERIVED.—The following paragraphs are an abstract of an elaborate tabular statement compiled by Mr M. Rattray, which enumerates no less than 86 places from which the Patná imports are derived, together with the quantities consigned from each. I regret that the exigencies of space prevent me from printing this tabular statement as it stands.

"*Oil-seeds*, 1,195,709 *maunds.* The marts which contribute are numerous. Gayá sends 96,733 *maunds;* Dáúdnagar, 53,455; Arwál, 9,600; Revelganj, 183,975; Chhaprá, 48,697; Daraulí and Patiar together, 8,392 *maunds.* The town of Muzaffarpur sends 31,830 *maunds;* Lálganj, an important mart on the Gandak, 30,226; and Garsar, 5,400 *maunds.* Darbhangah District gives—for the town of Darbhangah, 11,785 *maunds.* From Sháhábád, Arrah sends 26,372 *maunds;* and Sásserám, 2,000 *maunds.* Champáran District, which has good water communication with the city *via* the Gandak, exports from Bettiá 94,502 *maunds;* and from Mutíhárí 3000 *maunds.* In Patná District itself, the chief places of export are—Masaurhí, 1,081 *maunds;* Monáir, 10,719; Behar, 61,141; Mustaphapur, 7,988; Pálíganj, to the extreme south-west of the Sadr Sub-division, 11,400; Fatwá, a large river-side mart in the Bárh Sub-division, and also a railway station, 11,569; Nawádá, five miles to the east and a few hundred yards from the river, 7,388; Hilsá and Atasarái, which collect the produce of the south-western

tracts of the Behar Sub-division, 35,451 *maunds.* From the North-Western Provinces, Cawnpur sends 6010 *maunds;* Benáres, 5,000; Zaumaniah, a railway station in Gházípur District, 33,480; Jaunpur, 7000 *maunds.* The heaviest consignments are from the Gorakhpur District, viz., Gorakhpur town, 12,273 *maunds;* Golágopálpur, 56,660; Barhej, 19,384; and Tewárípattí, 15,360 *maunds.* Azímgarh town supplies 21,300 *maunds;* Tilhara, in Azímgarh District, 9184 *maunds.* Nawábganj, an important mart in Gondá District in Oudh, sends 178,612 *maunds.* From unspecified marts of the North-Western Provinces and of the Patná Division, there is a total of 10,975 *maunds* and 32,525 *maunds* respectively.

"*Salt* (*alimentary*), 232,605 *maunds.*—Almost the entire supply of salt, amounting to 220,616 *maunds,* comes from Calcutta by rail. Mirzápur sends 9074 *maunds;* and Multán in the Panjáb, 2880 *maunds.*

"*Saline substances,* i.e., *khárí, sájí, &c.,* 204,762 *maunds.*—The bulk of these saline substances is derived from marts in the Patná Division, chiefly from the Districts of Sáran and Muzaffarpur. Chhaprá supplies 10,488 *maunds;* Patiar, 15,000 *maunds.* In Muzaffarpur District, Duriá is credited with 65,565 *maunds;* Muzaffarpur, 10,432; Garsár, 15,000; and Lálganj with 70,435 *maunds.* The North-West consignments are from Jaunpur, 2300 *maunds;* Sayyidpur, 7207; Dinápur, 2000 *maunds.* The last two marts are in Gházipur District. Azímgarh sends 3000 *maunds.*

"*Sugar* (*refined*), 56,680 *maunds.*—The heaviest consignments of sugar come from marts in the North-Western Provinces, the chief of which are Barhej with 26,536 *maunds;* Gorakhpur town, 4083; Sayyidpur, 6793; and Azímgarh, 4840 *maunds.* Of the marts in the Patná Division, Chhaprá despatches 7725 *maunds;* and Patiar 3700 *maunds.*

"*Sugar* (*unrefined*), 38,463 *maunds.*—Under this heading are entered *gur, chuá,* and *rab,* of which Gorakhpur again exports the greatest quantity, viz., 14,876 *maunds.* Next come the following marts in the Patná Division, viz., Muzaffarpur, 5000; Arrah, 4126; Gayá, 2590.

"*Wheat,* 150,884 *maunds.*—Gorakhpur District again takes the foremost place, with an export of 26,000 *maunds* from Golágopálpur; 8502 from Gorakhpur town; and 7094 from Barhej. Another important mart in the North-Western Provinces is Azímgarh with 13,000 *maunds.* In the Patná Division the chief marts are Revelganj with 11,950 *maunds;* Chhaprá, 7710; Arrah, 17,042; Dinápur, 5431; Fatwá, 6220; and Hilsá, 6824 *maunds.*

"*Pulses and gram,* 202,126 *maunds.* — The marts in Patná District together contribute more than half the total. Of these, the

chief are Masaurhí, with 11,140 *maunds;* Behar, 13,675; Mustaphapur, 12,360; Pálíganj, 8300; Fatwá, 15,020; Nawádá, 6708; unspecified villages in the Bárh Sub-division, 11,649; and Hilsá and Atasaráí, 30,822 *maunds.* From the North-Western Provinces, Golágopálpur sends 15,708 *maunds*, and Barhej 13,274. Surajgarha, in Monghyr District, sends 10,050, and Noákhálí, 7000 *maunds.*

"*Rice*, 326,272 *maunds.*—Of all the food-grains, rice shows the largest imports. It has generally been believed that Patná imports large quantities of this staple from the eastern rice-producing Districts of Bengal. A list of the names of the exporting marts, however, shows that a comparatively insignificant amount of Bengal rice finds its way into Patná, and that nearly two-thirds of the entire quantity is supplied from the marts of the Patná Division, while large shipments are also received from the North-Western Provinces. The greater part of the Bengal rice that comes to Patná, is unhusked and registered as paddy. The principal rice-supplying marts in the Patná division are Gayá, 11,722 *maunds;* Revelganj, 4889; Chhaprá, 7485; Muzaffarpur, 25,000; Murádí, 6000; Lálganj, 6200; Darbhangah, 37,500; and Bettiá, 5939 *maunds.* In Patná District large quantities are brought in from the southern tracts, viz., Masaurhí, 6559 *maunds.* From the river-side marts in Patná District, Behar sent 11,829 *maunds;* Fatwá, 15,142: Nawádá, 13,434; Hilsá, 29,514; Phulwárí, 4756; and Mustaphapur, Pálíganj, and Nagarnosá, small quantities of less than 3000 *maunds* each. From the North-Western Provinces Golágopálpur sends 14,650 *maunds;* Barhej, 37,525; Gorakhpur, 6504; Azímgarh, 5761; unspecified marts, 27,000 *maunds.* Monghyr sends 11,640; Maldah, 3498; and Mochia, also in Maldah District, 5362 *maunds.*

"*Paddy*, 138,601 *maunds.*—More than half this staple is supplied by Bengal Districts, viz., Mochia, in Maldah, sends 32,940 *maunds;* Maldah town, 21,787; Dacca, 6861; Rámpur Beauleah, 4200; and Rámpur Hát, 5000 *maunds.* The only mart in the Patná Division which despatches any quantity, is Bettiá, with 18,692 *maunds.* From the North-Western Provinces Gorakhpur sends 5757 *maunds;* Barhej, 4075; and Golágopálpur, Nawábganj, Benaul, and Azímgarh, each less than 2500 *maunds.*

"*Other cereals*, 134,167 *maunds.*—Under this head are included maize, oats, barley, and other miscellaneous grain; of which the two sorts of maize make up more than half the total imports. Revelganj sends 21,577 *maunds;* Bettiá, 19,090; Hilsá, 11,917;

Golágopálpur, 8700; Barhej, 7,450; Azímgarh, 8206; and unspecified marts in the North-Western Provinces, 9500 *maunds*. The contributions from eastwards are small, the only mart sending in any quantity being Bhágalpur, with 2902 *maunds*.

"*Cotton*, 38,271 *maunds*.—Almost the whole supply of cotton comes from three marts in the west, viz., Cawnpur, 5737 *maunds*; Agrá, 2047; and Mirzápur, 9826 *maunds*. A small consignment of 1302 *maunds* is received from Etáwah.

"*Iron*, 17,084 *maunds*; *Copper*, &c., 2129 *maunds*; *other metals*, 1422 *maunds*.—Metals in a crude state, *i.e.*, not manufactured into articles, are shipped entirely from Calcutta; iron, 15,831 *maunds*; copper, 1854 *maunds*, and other metals, 1412 *maunds*. Gayá exports 992 *maunds* of iron, the produce of the hilly tract to the south of that District. The imports of 150 *maunds* of iron, 195 *maunds* of copper and brass, and 223 *maunds* of other metals from Mirzápur, are of manufactured goods.

"*Ghí*, 9332 *maunds*.—Nearly half the supply of *ghí* comes from Gorakhpur, 4302 *maunds*; next come Ránchí with 2088; Gayá, 1533; Hilsá, 600 *maunds*.

"*Curry-stuffs*, 28,695 *maunds*; *Spices*, &c., 43,685 *maunds*.—There are no particularly heavy consignments of curry-stuffs and vegetables from any one mart that need be noticed; but the marts of the Patná Division, and those in Bengal and the North-Western Provinces, despatch about equal quantities. The greater proportion of spices and condiments is received from Calcutta, 10,302 *maunds*; Muzaffarpur, 12,063; Nepal, 7013 *maunds*. Of this, 7000 *maunds* consist of large cardamoms, imported by a Nepálí firm in Máruſganj. There are several small despatches from up-country stations, and one from Dehli of 2750 *maunds*.

"*Cotton piecegoods*, *English*, *Rs.* 2,855,374; *Native*, *Rs.* 30,653.—European cotton manufactures are almost entirely despatched from Calcutta by rail to the value of Rs. 2,816,374, the balance being credited to two small consignments of Rs. 10,000 and Rs. 29,000 from Benáres and Bombay. Native cotton manufactures amount to a much smaller total, the imports being from Behar, Rs. 9950; Calcutta, Rs. 7000; and Cawnpur, Rs. 6500.

"*Silk*, *Rs.* 130,401.—The two principal places that send supplies are Bombay, to the value of Rs. 85,300; and Benáres, Rs. 21,000.

"*Leather*, *manufacture of*; *Shoes*, 74,840 *pairs*.—The whole of this quantity comes from Dehli, 69,420 pairs; and Benáres, 5420 pairs.

"*Timber*, 163,517 *logs*.—Lálganj, on the Gandak, supplies nearly

four-fifths of the timber imported—viz., 130,000 logs. This is a re-export from that place, having in the first instance been imported from the Nepál *tarái* bordering on Champáran, from which District a further consignment of 21,439 logs was imported from Raxaul and Bághá by Messrs Dear & Co., who have an important timber depôt to the east of Patná city.

"*Bamboos, large*, 157,225 *in number; small*, 1,525,300.—These bamboos come from the hilly tracts of the Patná Division, and are floated down the Són and Gandak as rafts. The chief sources of supply are Mahádevá, 52,100 large 657,000 small; and Rohtásgarh, 381,000 large and 378,800 small; and Gorakhpur, in the North-Western Provinces, 24,000 large and 30,000 small.

"*Cocoanuts*, 504,415 *in number; betelnuts*, 8629 *maunds*.—Calcutta and Dacca send large quantities of these staples, the former 396,510 cocoanuts and 2585 *maunds* betel-nuts; the latter 74,119 cocoanuts and 5606 *maunds* betelnuts.

"*Gunny bags*, 673,419 *in number*.—Calcutta supplies a very large number of these, imported by some half-a-dozen firms for their own requirements—viz., 489,787 in number. Smaller consignments are despatched from Muzaffarpur, 55,000; Darbhangah, 57,372 (said to be famine stock purchased from Government); and Ráiganj, in Purniah, 62,560.

"*Stone*, 16,665 *pairs*.—These consist of hand-rollers and flat stones for grinding grain and curry-stuffs, and are imported from Benáres—10,000 pairs; Mirzápur, 4515 pairs; and from Sásserám, 2150 pairs.

"*Tobacco*, 9398 *maunds*.—Tobacco is entirely supplied from marts in Muzaffarpur District, Saráisá contributing the largest quantity, 4332 *maunds*.

"*Betel leaves*, 14,200 *dholis*.—The whole of this supply is from a single mart in Muzaffarpur (Jaruá). A *dholi* of betel leaves represents 200 leaves.

"*Sulphur*, 918 *maunds*.—Sulphur to the extent of 918 *maunds* is imported by two licensed vendors in the city from Calcutta.

"*Paper*, 3821 *reams*.—The bulk of the paper (3251 reams) also comes from Calcutta, and is of English manufacture. Hand-made paper of native manufacture is consigned from Purniah to the extent of 370 reams; Darbhangah, 100 reams; and Arwál, in Gayá District, 100 reams.

"*Rattans*, 2,062,000 *in number*.—Rámpur Beauleah in Rájsháhí District exports a very large number of rattans—viz., 1,800,000—all consigned to the mart of Gulzárbágh for the manufacture of *pitárás*. Next comes Bettiá with 250,000; and Lálganj, with 12,000.

"*Mats*, 241,575 *in number*.—Mats of *narkat* reeds are consigned from Bettiá to the number of 237,000; Colonelganj, 130,000; and Márufganj, 95,000.

"*Firewood*, 229,850 *maunds*.—Fuel and firewood are derived chiefly from the northern Districts of the Patná Division—viz., from Lálganj, 125,600 *maunds*, Muzaffarpur, 37,300; and Chhaprá, 40,900 *maunds*.

"*Hay and straw*, 240,550 *bundles*.—The northern Districts also supply thatching straw in immense quantities. Lálganj sends 133,030 bundles; Hájípur, 37,220; Chhaprá, 29,000 bundles. Gorakhpur, in the North-Western Provinces, sends 23,000 bundles.

"*Golpattá*, 191,412 *bundles*.—*Golpattá*, known locally as *pattá*, is imported from Districts that are covered to some extent with jungle or large forest trees. Bhágalpur and Gayá send 111,480 and 76,584 *hundas* respectively, A *hunda* consists of 100 leaves.

"*Mahuá*, 29,421 *maunds*.—Bhágalpur sends 5383 *maunds*; and Ráhorí, in the same District, 16,106 *maunds*. Gayá despatches 4335 *maunds*. There is no doubt that the District of Gayá, with its immense forests of *mahuá* trees to the south, could supply a much larger quantity, if not the whole amount required; but the expensive and tedious mode of conveyance along sixty miles of road will not admit of competition with Bhágalpur, which has direct communication with Patná by railway.

"It remains to note the aggregate weight of goods imported into Patná from the principal marts enumerated:—(1) Calcutta, with 364,395 *maunds*, a large proportion of which is salt (224,616 *maunds*). (2) Lálganj, with a total of 241,786 *maunds*, more than half of which consists of firewood (125,600 *maunds*). (3) Revelganj, with 231,671 *maunds*, of which 183,975 *maunds* are oil-seeds. (4) Nawábganj, with 184,489 *maunds*, almost all oil-seeds (178,612 *maunds*). (5) Muzaffarpur, with 143,920 *maunds*, made up of firewood, rice, and oil-seeds. (6) Bettiah, with 139,236 *maunds*, chiefly oil-seeds (94,502 *maunds*). (7) Chhaprá, 131,814 *maunds*, of which 40,900 *maunds* are firewood. (8) Gayá, 130,292 *maunds*, of which 96,733 are oil-seeds. (9) Golágopálpur, with a total of 125,093 *maunds*, made up of the following items:—Oil-seeds, 56,660 *maunds*; wheat, 26,000; pulses and gram, 15,708; and rice, 14,650 *maunds*. (10) Hilsá and Atásarái, with 122,937 *maunds*, comprising 35,451 *maunds* oil-seeds; 30,822 pulses and gram; and 29,514 *maunds* rice. (11) Barhej, 115,838 *maunds*; the principal items being sugar, 26,536 *maunds*; rice, 37,525; and oil-seeds, 19,384 *maunds*. This mart supplies nearly half the quantity of sugar imported into the city.

(12) The twelfth and last mart, showing an export of over one *lákh* of *maunds*, is Behar town, with 100,057 *maunds*, more than half of which is made up of oil-seeds (61,141 *maunds*).

"Out of the twelve marts above-mentioned, as many as eight are in the Patná Division, three in the North-Western Provinces, the remaining mart being Calcutta. It is found that the marts of the Patná Division show an aggregate total of merchandise exported of 1,241,713 *maunds*; or, if the exports of the smaller marts be added to this, a grand total of 1,605,670 *maunds*, or more than half the total imports into Patná City. The total consignment of oil-seeds from all the marts of the Division into Patná, is 768,798 *maunds*; of saline substances, 186,920 *maunds*; of pulses and gram, 131,385 *maunds*; and of rice, 192,908 *maunds*. These staples form the most important imports into the city from this Division. The imports from the three North-Western Provinces marts give a total of 425,420 *maunds*, of which 254,656 *maunds* consist of oil-seeds. The total of this staple from all the marts of the North-Western Provinces is 391,246 *maunds*.

EXPORTS OF PATNÁ CITY.—The export trade need not be considered at such length as the import trade, for, with the exception of oil-seeds and salt, the traffic of the city shows a comparatively small export. The most important article of export is oil-seeds, of which no less than 1,146,852 *maunds* was exported in 1875-76. The trade in this staple is in the hands of about a dozen merchants. Two European agencies in the city—viz., Messrs Ralli Brothers and Messrs N. J. Valetta & Co.—export between them more than half the above quantity. Salt to the extent of 105,329 *maunds*, not quite half the imports, is the next most important item. Then follow 'other' saline substances, 48,080 *maunds*, or about one-fifth of the imports; sugar, refined, 8965 *maunds*, or about one-seventh of the imports; wheat, 73,900 *maunds*, or nearly half the imports; pulses and gram, 67,848 *maunds*, or over one-third of the imports; cotton manufactures (European) to the value of Rs. 443,950; and silks to the value of Rs. 23,600. Gunny bags, 411,820 in number, are re-exports packed with grain. Rattan and mats show a respective total of 384,000 and 72,000 in number; *kath* or catechu, 2718 *maunds*, which exceeds the imports, the excess quantity being made up of the balance of previous years.

"The railway has been very successful in attracting to itself the bulk of the export traffic. The total despatched by this route amounted to 1,105,659 *maunds*, the larger proportion of which con-

sisted of oil-seeds, 979,047 *maunds;* and next, but after a wide interval, wheat, 60,209 *maunds. Ghí*, which is an article of some value, was exported to the extent of 7053 *maunds.* Of saltpetre the exportation was small, only 2225 *maunds*, and of hides *nil.* But these staples, as well as *khárí*, *sájí*, &c., sugar and tobacco, are brought in considerable quantities by boat from the northern and western Districts of Behar, direct to the Patná *ghát* station, and thence despatched by rail. These exports are quite distinct from, and have no connection with, the city business.

"The despatches by river show a total of 395,315 *maunds;* in which are included the following principal items:—Oil seeds, 167,805 *maunds;* salt, 80,028; saline substances, *khárí*, &c., 38,088; pulses and gram, 47,308; and *kath* (catechu), 2718 *maunds*, the entire quantity exported from the city. The other articles despatched were 16,000 pairs of shoes, 175,000 rattans, and 72,000 mats. By road, a small total appears of 24,853 *maunds*, salt being the only staple of which there is any quantity, viz., 9293 *maunds.* Cotton manufactures (English) and silk, to the value of Rs. 403,700 and Rs. 11,200 respectively, were similarly exported.

"The total exports of such articles as are shown in *maunds*, amounted to 1,525,827 *maunds* for the city, or nearly half as much as the imports; of which oil-seeds alone account for 1,146,852 *maunds*, and salt 105,329 *maunds*. Apart from these exports, there is a sort of indirect export trade by no means inconsiderable, chiefly in cotton, spices, English piecegoods, cocoanuts, and tobacco, regarding which the merchants were unable to supply information or statistics. By 'indirect' exports are meant goods purchased daily in small and large quantities by the *mahájans* and *baniás* of the interior of Patná District and of other Districts of the Division, which unquestionably do form a part of the export trade of the City. It is impossible to state even approximately the quantity thus exported, but it is known to be considerable. While staying at Jhauganj, to the north of which is a stand for carts, Mr Rattray noticed, during the two months he was there, that there were, on an average, about a dozen laden carts standing on the spot daily with a miscellaneous load of goods, which on inquiry from the cartmen he found were for the marts of Gayá, Dáúdnagar, and other places in the interior. In the same manner supplies for the northern Districts are taken away by boats. In neither case have the merchants been able to supply the information required; they merely enter the quantity and value of the goods sold, and the destinations do not appear in their books.

MARTS TO WHICH THE EXPORTS ARE CONSIGNED.—The following paragraphs give only a summary of Mr Rattray's elaborate tables.

"*Oil seeds*, 1,146,852 *maunds*.—The exports of oil seeds formed nearly four-fifths of the entire exports from the city, and were almost wholly consigned to Calcutta, viz., 1,140,460 *maunds* out of a total of 1,146,852 *maunds*, the balance being despatched to Bardwán, 3370 *maunds*, and to Jangipur in Murshidábád, 2864 *maunds*.

"*Salt*, 105,329 *maunds*. — The next important item is salt, of which 105,329 *maunds* were exported. The following marts received the largest supplies :—Barhej, 48,500 *maunds;* Bettiá, 17,764 ; and Gayá, 9,017 *maunds*. Large consignments of salt, cotton piecegoods, and other staples, are booked direct *viâ* the Bánkipur station to the address of the merchants of Gayá, which do not appear in these statements.

"'*Other' saline substances*, 48,080 *maunds*.—The marts of Dacca (14,792 *maunds*) and Bhágalpur (11,030 *maunds*) show the largest imports of saline substances, such as *khárí*, *ságji*, *reh*, &c., and then comes Calcutta (7450 *maunds*); but immense quantities are despatched by rail from Patná *ghát* station by merchants residing in the northern Districts, which do not appear as exports from Patná.

"*Wheat*, 73,900 *maunds; pulses and gram*, 67,848 *maunds*.—A large proportion of the export of wheat is to Calcutta (64,241 *maunds*), after which comes Dacca, with 4158 *maunds*. Of pulses and gram, the largest consignments were to Dacca, 21,747 *maunds;* to Calcutta, 20,566 *maunds*, and to Khagariá, in Monghyr, 9237 *maunds*.

"*English cotton piecegoods Rs.* 443,950.—The export of cotton piecegoods is trifling, compared to the imports; but, as remarked before, the indirect exports are very much larger, while large supplies for Gayá are carted away direct from the Bánkipur railway station, being imports from Calcutta for the merchants of Gayá city. The two marts of Muzaffarpur (Rs. 205,000) and Gayá (Rs. 181,700) show the largest imports from Patná.

"Amongst other articles of export may be mentioned 200 *maunds* of tobacco despatched to Bombay, and 250 *maunds* to Calcutta. This is prepared tobacco for smoking, for which Patná is noted. The remaining exports from Patná are unimportant.

"RIVER TRAFFIC STATISTICS.—Since September 1875, an accurate system of boat registration has been established throughout Bengal. The following table [pp. 172, 173,] which has been specially prepared in the Bengal Secretariat, shows the imports and exports of Patná District, month by month, for the half-year ending 31st March 1876.

DETAILED STATEMENT SHOWING THE TOTAL RIVER-BORNE TRAFFIC OF THE DISTRICT OF PATNA FOR THE SIX MONTHS ENDING 31ST MARCH 1876.

DESCRIPTION OF GOODS.	EXPORTS.								IMPORTS.							
	1875.			1876.			Total.	Total value.	1875.			1876.			Total.	Total value.
	Oct.	Nov	Dec.	Jan.	Feb.	March.			Oct.	Nov.	Dec.	Jan.	Feb.	March.		
CLASS I.	*Mds.*	*Mds.*	*Mds.*	*Mds.*	*Mds.*	*Mds.*	*Mds.*	*Rs. a*	*Mds.*	*Mds.*	*Mds.*	*Mds.*	*Mds.*	*Mds*	*Mds.*	*Rs. a.*
Registered by Weight																
Coal and Coke	108	2,002	1,825	264	430	198	4,827	2,413 8	690	2,415	625	1,175	690	1,775	7,290	3,645 0
Cotton	1,039	1,308	1,928	3,880	2,309	2,093	12,566	188,490 0	503	39	4,908	1,710	1,837	3,297	12,294	184,410 0
Do. twist (Native)	13	...	...	10	...	12	35	1,400 0	11	1	8	11	...	5	36	1,440 0
Do. (European)	...	30	...	33	4	...	67	3,350 0	...	...	...	...	...	...	...	...
Chemicals and medicines	2,164	897	1,489	1,010	1,060	624	7,244	72,440 0	286	491	1,272	748	1,950	1,795	6,542	65,420 0
Intoxicating drugs other than opium	...	100	18	...	21	42	181	14,480 0	...	...	...	...	...	...	...	...
Dyes other than indigo	276	779	474	989	533	709	3,760	18,800 0	2,027	690	1,424	2,114	2,362	2,655	11,272	58,360 0
Indigo	...	200	291	500	1,100	...	2,091	418,200 0	...	19,175	26,752	4,483	207	46	50,663	10,132,600 0
Ditto seed	...	...	700	45,223	30,473	5,578	81,974	409,870 0	...	...	...	4,112	4,982	...	9,094	45,470 0
Betel-nuts	128	261	825	1,624	1,058	1,768	5,664	33,984 0	1,520	325	1,011	2,071	2,941	1,159	9,057	54,342 0
Fuel and firewood	1,090	963	10,965	3,156	2,220	5,600	23,944	5,986 0	26,216	27,631	99,087	62,111	55,927	41,369	313,241	782,310 4
Fruits, dried	...	306	732	353	189	433	2,013	6,039 0	...	988	472	330	45	...	1,835	5,505 0
Do., fresh, and vegetables	9,889	1,930	1,977	8,410	18,155	17,736	58,097	174,291 0	8,845	7,633	62,730	32,063	6,415	5,704	123,390	370,170 0
Wheat	11,795	10,747	8,932	4,210	10,309	1,748	47,741	94,482 0	22,960	39,587	33,219	29,213	35,546	10,519	171,044	342,088 0
Pulses and gram	40,547	41,002	33,363	35,084	29,647	14,757	194,400	340,200 0	1,907	3,679	1,807	7,162	8,533	4,747	27,935	48,868 12
Rice	10,598	13,909	15,265	26,830	21,532	30,795	118,027	236,054 0	23,702	39,433	42,744	51,671	72,257	27,169	256,976	513,952 0
Paddy	376	220	357	710	891	444	2,998	2,998 0	7,232	11,952	17,342	30,923	43,218	46,982	157,649	157,649 0
Other cereals	19,079	16,193	18,950	26,160	42,014	14,779	137,175	240,056 4	16,814	64,000	75,532	67,763	64,851	31,690	320,650	561,137 8
Gums and resins	6	2	...	338	311	89	746	7,460 0	23	...	...	...	...	15	38	380 0
Jute and other raw fibres	77	75	15	...	34	306	507	1,521 0	336	963	114	141	192	481	2,227	6,681 0
Fibres, manufactures of	40	1,515	2,154	1,409	...	...	5,118	40,944 0	812	1,194	527	1,596	1,098	280	5,452	43,616 0
Silk, raw	4	3	3	...	...	6	24	14,400 0	...	1	...	...	...	9	10	6,000 0
Horns	...	...	...	...	...	8	...	...	205	9	...	5	...	...	219	2,190 0
Iron, and its manufactures	3,014	2,890	2,135	7,569	7,196	3,415	26,219	262,190 0	2,049	740	402	54	1,703	664	5,612	56,120 0
Copper and brass, and their manufactures	181	537	91	374	458	442	2,083	83,320 0	29	361	115	122	90	5	722	28,880 0
Other metals, and their manufactures	413	282	415	949	607	288	2,954	44,310 0	8	1	650	10	100	33	796	11,940 0
Lime and limestone	220	700	814	455	250	...	2,439	1,829 4	...	2,057	1,942	3,842	943	2,047	10,831	8,123 4
Stone	...	2,037	903	1,381	3,109	6,174	13,604	27,208 0	...	3,505	3,545	23,936	12,101	3,976	47,065	94,130 0
Shell-lac	116	8	131	31	47	16	349	10,470 0	61	...	57	28	22	34	202	6,060 0
Stick-lac	...	12	297	15	58	113	495	7,425 0	...	...	...	...	8	160	168	2,520 0
Ghi	321	252	114	90	139	103	1,019	20,380 0	792	...	717	346	1,245	998	1,781	5,789 115,780 0
Oil	135	131	61	142	65	72	766	9,192 0	15	...	...	1	88	540	644	7,728 0
Oil seeds																
Linseed	23,843	31,902	29,687	19,623	7,533	1,433	107,021	428,084 0	33,395	49,751	85,762	83,486	22,062	7,694	282,090	1,128,360 0
Til	10	...	...	...	22	220	252	756 0	...	150	...	806	646	100	1,702	5,105 0
Mustard	10,231	2,804	3,980	1,768	1,127	4,537	22,407	89,628 0	5,606	15,378	7,813	5,978	5,121	108,935	148,826	595,304 0
Castor	2,828	1,310	1,421	2,908	...	40	8,487	19,095 12	537	1,394	440	894	...	8	2,870	6,457 8
Poppy	998	1,102	326	457	237	...	3,120	7,020 0	6,304	14,432	8,748	5,208	2,047	186	36,989	83,225 4

Salt	40,140	49,600	44,83-	44,885	89,966	44,969	305,509	1,527,545	0	3,660	17,455	4,150	14,204	4,893	3,150	47,606	238,030	0
Saltpetre	250	2,950	80	993	...	237	2,010	15,660	0	24,302	25,615	30,765	15,435	28,173	26,137	150,429	902,574	0
Other saline substances	9,028	8,806	14,368	10,217	13,233	9,006	64,658	161,645	0	28,606	3,757	15,884	14,990	20,581	24,875	107,693	269,232	8
Spices and condiments	4,014	2,599	1,943	1,960	3,830	3,445	16,791	83,955	0	4,131	3,097	5,666	5,200	6,751	10,988	36,427	182,135	0
Sugar, refined	1,603	1,035	1,272	539	669	368	5,472	65,604	0	20,497	15,774	12,536	2,608	2,326	13,430	57,221	686,532	0
Sugar, unrefined	1,977	733	997	135	911	599	5,352	21,408	0	13,411	13,400	16,979	4,163	10,401	10,132	67,486	269,944	0
Tea	...	...	1	2	...	...	3	2400	...	...	...	...	...	7	...	7	560	0
Tobacco	2,610	2,620	2,349	1,842	2,601	1,618	13,640	68,200	0	3,107	3,231	1,978	632	2,076	5,388	15,712	78,560	0
Liquor	...	555	100	107	2	227	991	49,550	0	...	16	16	...	...	...	32	1,600	0
Miscellaneous	6,805	4,479	1,968	5,666	4,566	48	23,532	23,532	0	5,522	4,961	3,822	4,347	3,893	5,808	28,353	28,353	0
Total	205,904	205,686	199,438	262,303	289,895	175,246	1,338,472	5,356,165	12	249,255	401,507	571,446	486,044	427,957	405,867	2,542,166	17,479,349	0
CLASS II. *Registered by Tale.*	*No.*	*No.*	*No*	*No.*	*No.*	*No.*	*Total.*	*Rs.*	*a.*	*No.*	*No.*	*No.*	*No.*	*No.*	*No.*	*Total.*	*Rs.*	*a.*
Horses, mares, ponies, &c.	...	2	...	2	...	...	4	200	0	...	14	1	...	...	4	15	750	0
Cows and bullocks	...	2	4	...	4	...	10	300	0	...	19	1	...	4	45	69	2,070	0
Goats and sheep	4	7	...	18	7	...	36	72	0	1,124	2,177	632	417	430	595	5,395	10,790	0
Other kinds of living animals	...	...	15	6	10,002	...	10,023	20,046	0	...	2	...	14	2	...	18	36	0
Timber	454	5,774	38	2,328	483	857	9,874	463,952	0	1,978	2,447	617	4,000	8,304	4,413	21,761	1,044,528	0
Bamboos	600	2,600	76,634	39,141	53,508	67,864	240,347	24,034	12	3,405	231,705	495,562	94,510	312,489	535,879	1,673,550	167,355	0
Cocoanuts	40,623	57,485	122,110	57,077	42,700	49,600	359,595	7,192	0	13,800	210,275	63,020	9,379	27,900	14,000	338,374	3,767	8
Gunny bags	54,214	...	...	...	34,775	133,578	222,547	48,960	5	36,665	...	...	...	15,450	42,200	94,315	20,749	4
Hay and straw in bundles	...	...	...	1,050	2,150	23,900	27,475	129	0	...	...	9,730	6,655	4,225	321,863	342,473	1,605	0
Hides	1,648	...	320	...	375	320	2,288	4,576	0	49,552	28,992	86,832	193,160	121,544	45,888	525,968	1,051,936	0
Miscellaneous	57,654	1,549	10,120	16,757	43,150	150	129,380	2,215	10	82,555	33,569	31,418	110,394	35,682	2,672	296,290	21,592	13
Total	...	...	...	...	...	...	...	571,677	11	...	...	...	...	...	...	...	2,328,179	0
CLASS III. *Registered by Value.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*		*Rs.*	*a*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*		*Rs.*	*a.*
Leather, and its manufactures	400	31,450	7,907	5,892	4,604	8,960	...	59,213	0	...	35,750	88	1,363	...	...	...	37,201	0
Woollen manufactures	3,370	4,900	2,548	900	...	...	...	11,718	0	...	2,350	...	1,500	...	...	...	3,850	0
Silk do	...	3,500	300	...	...	...	...	3,800	0	...	...	1,000	...	...	...	...	1,000	0
Cotton (European) manufactures	174,928	182,092	66,430	253,208	326,602	339,492	...	1,342,752	0	...	48,900	...	9,940	2,250	62	...	61,152	0
Cotton (Native) manufactures	6,573	34,992	19,730	1,200	875	3,615	...	66,985	0	5,508	12,060	15	...	380	1,350	...	19,313	0
Miscellaneous Native goods	530	35,475	16,702	16,440	26,558	23,421	...	119,126	0	2,300	92,363	16,715	14,371	4,822	24,141	...	154,713	0
Miscellaneous European goods	1,021	15,095	5,022	7,430	1,700	300	...	30,568	0	527	...	7	...	900	200	...	1,634	0
Miscellaneous	340	...	...	...	...	...	...	340	0	...	...	...	...	...	...	...	...	
Total	1,021	307,504	118,639	285,070	360,339	375,788	...	1,634,502	0	8,335	191,423	17,826	27,174	527	16,715	...	277,863	0
GRAND TOTAL	...	...	...	...	...	...	...	7,562,345	7	...	...	...	...	...	...	...	20,026,391	9

In Class I. (articles registered by weight), the exports for the six months show a total of 1,338,472 *maunds*, or 48,998 tons, valued approximately at Rs. 5,356,165 or £535,616. Of this total, estimated according to weight, salt forms 22 per cent.; pulses and gram, 15 per cent.; "other cereals," 10 per cent.; rice and linseed, 8 per cent. each. Estimated according to value, salt again comes first with 28 per cent.; then follow linseed, indigo, and indigo seed, each with 7 per cent.; pulses and gram, 6 per cent.; iron, rice, and "other cereals," 4 per cent. each; cotton, 3 per cent. The imports in Class I. show a total of 2,542,166 *maunds* or 93,061 tons, valued approximately at Rs. 17,419,349 or £1,741,934, being nearly double the exports in weight and more than treble in value. According to weight, the order of the items is as follows:—"Other cereals," fuel and firewood, linseed, rice, wheat, paddy, saltpetre, mustard seed, "other saline substances." In value, indigo alone forms 58 per cent.; linseed, 7 per cent.; saltpetre, 5 per cent.; refined sugar, mustard seed, "other cereals," and rice, 3 per cent. each.

Class II. (registered by tale) shows a total export valued at Rs. 571,677, 11 or £57,167, 15s., of which timber constitutes 81 per cent. The value of the imports in the same class amounts to Rs. 2,328,179, 9 or £232,817, 19s., of which timber and hides each form 45 per cent. The value, therefore, of the imports in Class II. exceeds that of the exports by just five-fold.

In Class III. (articles registered by value) the exports are returned at Rs. 1,634,502 or £163,450, 4s., of which European cotton manufactures form 82 per cent.; the imports were only Rs. 278,863 or £27,886, 6s. (about one-sixth of the exports) of which miscellaneous native goods form 56 per cent.

The aggregate value of the exports during the six months in all three classes of registration was Rs. 7,562,345 or £756,234, 10s.; and of the imports, Rs. 20,026,391 or £2,002,639, 2s. showing an excess of imports amounting to nearly three-fold.

THE RIVER TRAFFIC OF THE MART OF PATNÁ for the first quarter of 1876 is shown in detail in the following table [pp. 176, 177], which has also been specially prepared in the Bengal Secretariat.

The total value of this trade during these three months, including both exports and imports, reached the large total of Rs. 10,809,224, 5 or £1,080,922, 8s., of which a little more than three-fifths belongs to the import side. It must be remembered that these figures are included in those shown in the preceding for the river traffic of the

entire District during the six months ending March 1876. It is impossible, for many reasons, to bring them into comparison with the results of the enquiries conducted by Mr Rattray, which have been given on a previous page. The experience of one quarter cannot be extended to the whole year. It has been stated also that Mr Rattray's figures apply only to the trade actually conducted in the regular Patná *bázárs;* whereas the registration system of Government includes all traffic that is sent direct from the boats to the railway station and *vice versa.*

[DETAILED STATEMENT.

DETAILED STATEMENT SHOWING THE TOTAL RIVER-BORNE TRAFFIC OF THE MART OF PATNA DURING THE QUARTER OF THE YEAR ENDING 31ST MARCH 1876.

DESCRIPTION OF GOODS.	EXPORTS.						IMPORTS.					
	Jan.	Feb.	March.	Total.	Value.		Jan.	Feb.	March.	Total.	Value.	
CLASS I.												
Registered by Weight.	*Mds*	*Mds.*	*Mds.*	*Mds.*	*Rs.*	*A.*	*Mds.*	*Mds*	*Mds.*	*Mds.*	*Rs.*	*A*
Coal and coke	264	460	198	922	461	0	600	400	1,775	2,775	1,387	8
Cotton	3,889	2,309	2,093	8,291	124,365	0	1,710	1,837	3,297	6,844	102,660	0
Ditto twist (native)	10	...	12	22	880	0	11	..	5	16	640	0
Ditto (European)	33	4	..	37	1,850	0	..	..	5	5	250	0
Chemicals and medicines	1,010	1,060	624	2,694	26,940	0	697	1,045	1,750	3,492	34,920	0
Intoxicating drugs other than opium	..	21	42	63	5,040	0	2,239	2,315	2,555	7,109	568,720	0
Dyes other than indigo	1,130	533	709	2,372	11,860	0	..	24	..	24	120	0
Indigo	500	1,100	..	1,600	320,000	0	4,620	200	46	4,866	973,200	0
Ditto seed	12,715	30,473	5,578	48,766	73,830	0	3,870	4,982	...	8,852	44,260	0
Betel-nuts	1,624	1,058	1,768	4,450	26,700	0	2,071	2,314	658	5,043	30,258	0
Fuel and firewood	3,156	2,281	5,600	11,037	2,759	4	61,161	53,002	41,369	155,532	38,883	0
Fruits, dried	353	189	433	975	2,925	0	295	30	...	325	975	0
Ditto, fresh, and vegetables	8,128	18,755	17,196	44,079	132,237	0	32,063	6,415	5,704	44,182	132,546	0
Wheat	959	8,119	1,182	10,260	20,520	0	27,067	34,206	10,519	71,792	143,584	0
Pulses and gram	21,511	22,126	13,645	57,282	100,243	8	6,792	7,823	4,209	18,824	32,942	0
Rice	26,830	17,315	30,795	74,940	149,880	0	47,860	72,119	27,169	147,148	294,296	0
Paddy	710	...	444	1,154	1,154	0	15,982	31,676	46,982	94,640	94,640	0
Other cereals	26,160	37,985	13,679	77,824	136,192	0	47,942	55,646	31,690	135,278	236,736	8
Gums and resins	338	311	89	738	7,380	0	...	...	15	15	150	0
Jute and other raw fibres	...	..	306	306	918	0	...	...	481	481	1,443	0
Fibres, manufactures of	1,371	..	..	1,371	10,968	0	683	...	120	803	6,424	0
Silk, raw	...	6	8	14	8,400	0	..	...	..	...	.	
Iron and its manufactures	7,569	7,196	3,415	18,180	181,800	0	54	1,703	564	2,321	23,210	0
Copper and brass, and their manufactures	374	458	442	1,274	50,960	0	122	90	5	217	8,680	0
Other metals, and their manufactures	949	607	287	1,843	27,645	0	10	100	33	143	2,145	0
Lime and limestone	455	250	..	705	528	12	3,842	943	2,047	6,832	5,124	0
Stone	1,381	3,109	6,174	10,664	21,328	0	23,686	12,101	3,978	39,765	79,530	0
Shell-lac	31	87	16	134	4,020	0	28	..	34	62	1,860	0
Stick-lac	60	58	113	231	3,465	0	..	8	160	168	2,520	0
Ghi	34	25	103	162	3,240	0	1,069	758	1,781	3,608	72,160	0
Oil	128	5,612	232	5,972	71,664	0	1	88	540	629	7,548	0
Oil-seeds:												
Linseed	19,623	...	1,433	21,056	84,224	0	83,741	21,982	7,694	113,417	453,668	0
Til	.	558	220	778	2,334	0	886	646	100	1,632	4,896	0

prevail to the same extent in Patná District The average number of cases reported during the years 1870 and 1871 was 37, but in 1872, there were 71 cases, and 75 persons arrested, of whom 56 were convicted. Ordinary thefts were reported at 710 in 1872, an unusually high number. There were tried for this offence 497 persons, of whom 357 were convicted The amount of property stolen in robberies, burglaries, and thefts of every description, during the year 1872, was £3568, 12s, of which £708, 6s, or about 20 per cent, was recovered.

CRIMINAL CLASSES.—From a return submitted of the castes of the criminals confined in the Mithapur jail during the year 1871, it appears that the most criminal classes are Doms, Musáhars, and Goálas Doms and Musáhars are notorious for thefts, and Goálás for cattle lifting, grain thefts, and rioting. The proportion of Dom criminals to the total Dom population is 93 per cent, of Musáhars to the total Musáhar population, 2 per cent, and of Goálás to the total Goálá population, 11 per cent The proportion of Musalmán prisoners to the total jail population was 19 per cent. This is in excess of the proportion of Musalmáns to the total population of the District, which is only 12 4 per cent

JAIL STATISTICS.—There are four jails in Patná District, namely, the District Jail, near the Bánkipur Railway Station, commonly called the Míthapur Jail, and the subdivisional lock-ups at Bárh, Dinápur, and Behar There is also a large jail at Dighá, a village between Bánkipur and Dinápur; but this was abandoned in March 1870, when the prisoners were removed to Dehrí, where a convict camp was established Dehrí is a village in Sháhabád District, on the west bank of the Són The prisoners were removed there for employment on the Son Canal works. The statistics relating to this camp will be found in the Account of Sháhábád District

The Inspector General of Jails has furnished the following statistics of the criminal population for the years 1857-1858, 1860-1861, and 1870-1871. The figures for the first two years must be received with caution, and as only approximately correct In several cases, prisoners were counted two or three times over, and no means now exist by which this element of error can be eliminated. A new form of return, however, was introduced in 1870, and the figures given for that year may be accepted as accurate.

In 1857-1858, the first year for which records are available, the average daily number of prisoners confined in the District jail was

929, the total number admitted during the year being 5050. The numbers discharged were as follow:—Transferred, 2536; released, 1955; escaped, 7; executed, 35; and died, 140; total, 46[illegible] 1860-1861 the jail returns show a daily average of 606 prise[illegible] classes in the District jail, the total number of admissior[illegible] year being 2530. The numbers discharged were as fo[illegible] ferred, 1021; released, 1451; escaped, 3; died, 57; [illegible] total, 2536. In 1870, the average daily jail population [illegible] total number of prisoners of all classes admitted [illegible] being 2177. The discharges consisted of—202 transferred; [illegible] leased; 5 escaped; 29 died; and 2 executed; total, 2062. The foregoing figures do not indicate a high standard of crime, and the returns for 1870 only show a result of one criminal always in jail to every 3076 of the population. Excluding females, who form a very slight percentage of the criminals, there is one prisoner always in jail to every 1502 of the total male population of the District.

The mortality of the Míthapur Jail has fluctuated considerably, but for some years past has generally been below 5 per cent. "The general health in 1872," writes the Inspector General, "was undoubtedly good, and the jail was quite free from cholera for the first time for sixteen years. It is very remarkable that the epidemic of dengue, which raged with such violence in the town among both the European and native population, that Dr Simpson calculated that fully 90 per cent. suffered from it, never obtained any footing in either the jail or the lunatic asylum." In the year 1857-1858, 140 deaths occurred, amounting to 15·07 per cent. of the average daily prison population. In 1860-1861 the deaths were 57 in number, or 9·8 per cent. of the mean population; while in 1870 the 29 deaths represented a proportion of 5·72 per cent. of the mean prison population. The rate of admissions into the jail hospital in 1857-1858 amounted to 88·05 per cent.; in 1860-1861, to 92·90 per cent., and in 1870, to 108·48 per cent., of the mean daily population.

The average cost of maintenance per prisoner, excluding cost of the police guard, amounted to £3, 1s. per head in 1857-1858; £4, 3s. 2d. in 1860-1861, and £4, 4s. 10d. in 1870. The cost of the jail police guard in 1870 amounted to 18s 4d. per head, making a gross charge to Government in that year of £5, 3s. 2d. per prisoner. No materials exist showing the separate cost of police jail guards for previous years. The total amount expended in guarding and maintaining the prisoners in the jail and lock-ups of Patná District

in 1870 was £2357, 16s. 7½d., including police guards, but excluding charges on account of additions, alterations, and repairs to jail buildings.

JAIL MANUFACTURES, and other work performed by the hard-labour prisoners, contribute to reduce the cost of the jail. In 1857-58, the receipts arising from the sale of jail manufactures, together with the value of the stock remaining in hand at the end of the year, but deducting that in store at the end of 1856-57, amounted to £806, 0s. 5¾d. and the expenses to £672, 5s. 1½d., leaving a profit of £133, 15s. 4½d. The average earning from each prisoner engaged in jail manufactures amounted to 9s. 10d. In 1860-61, the total net receipts amounted to £833, 17s. 0¾d., and the charges to £542, 11s. 10¾d., leaving a profit of £291, 5s. 2d. The average earning of each prisoner employed in jail manufactures amounted to £1, 7s. 10½d. The accounts for the year 1870 are as follow:—Credits: value of articles sold during the year, £506, 12s. 8d.; value of manufactured articles remaining in store at the end of 1870, £266, 16s. 2d.; value of raw materials in store at the close of 1870, £8, 3s. 4½d.; value of plant and machinery in store at the end of 1870, £10, 2s.; total credits, £791, 14s. 2½d. Debits: value of manufactured articles in store at the end of 1869, £254, 4s. 4½d.; value of raw material in store at the end of 1869, £37, 15s. 4½d.; value of plant and machinery in stock at the end of 1869, £27, 18s. 4½d.; raw material purchased, and all other charges incurred during 1870, £381, 9s. 10½d.; total debits, £701, 8s. Excess of credits over debits, £90, 6s. 2d. The average earning of each prisoner amounted to 11s. Of the 164 prisoners employed in manufactures at the Mithapur jail in 1870, 3 were employed in manufacturing gunny, 24 in gardening, 36 in cloth-making, 2 in bamboo basket-work, 10 in brick-making, 6 in oil-pressing, 11 in thread-spinning, 12 in flour-grinding, 16 in blanket-making, 19 in making carpets, 2 in spinning jute, 2 in tailoring, 2 in grinding *dál* or pulses, and 19 in other manufactures.

EDUCATIONAL STATISTICS.—The state of education in the Districts of Patná and Behar was thus described by Dr Buchanan Hamilton, in the beginning of the present century. For teaching Hindí, the language of these Districts, there were no public schools; every teacher (*gúrú*) was the servant of some wealthy man. In general, however, these teachers were allowed to instruct the children of the neighbours, and a hut was built for a school-house without the village. These school-houses were called *pindá*, a name applicable to several

things considered sacred. The number of these teachers was estimated at 850. Hindustání was only a colloquial tongue, Persian being the language used for revenue accounts. Many Hindus were taught to read and write the Persian character before they began Hindí. Few people could do little more than write and understand a revenue account. If a man could write a letter, he was called a *munshí*. The total number of persons in Patná District who were fit to act as writers was estimated at nearly 20,000, or about 1·2 per cent. of the District population. There were some half-dozen *maulvís*, who instructed young men in the higher branches of Persian literature and Arabic science. The Nawábs of Bengal had established a Persian school (*madrasá*) at Patná, but the *maulví* had little or no work. The other *maulvís*, at Phulwári and Bárh, had also but few pupils. With regard to the three higher sciences of the Hindus, grammar, law, and metaphysics, there were some thirty-eight teachers called *pandits*, all with small endowments. Grammar was the chief study followed, law and metaphysics being generally much neglected. Medicine was taught and practised by many of these *pandits*. The title of *pandit* was not confined to these endowed professors, but was generally assumed by all who were employed as teachers by the higher castes; a little knowledge of grammar, with perhaps a smattering of law and astrology, being quite sufficient to establish a claim to this title.

From the accompanying tables, which are compiled from the annual reports of the Director of Public Instruction, it will be seen that the number of Government and Aided Schools was 12 in 1856-57, 10 in 1860-61, and 23 in 1870-71. The number of pupils has increased from 583 in 1856-57; and 515 in 1860-61, to 1530 in 1870-71. In 1856-57, the amount of private contributions and fees towards Government and Aided Schools was £259, 19s. 6d.; in 1860-61, it had fallen to £87, 7s. 11d.; but in 1870-71, it was £1907, 12s. 5d. The Government grant for education was £1663, 13s. 11d. in 1856-57; in 1860-61, it was £442, 17s. 2d.; and in 1870-71, £5516, 18s. 1d. It will be seen, therefore, that in 1870-71, Government paid for education in this District nearly three times as much as the local population.

There has been a marked improvement of late years in the state of education.

Return of Government and Aided Schools in Patná District, in the Years 1856-57, 1860-61, and 1870-71 (Exclusive of the Patná College.)

Description of Schools.	Number of Schools.			Number of Pupils											
				Hindus.			Muhammadans.			Others.			Total		
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
1. Government English Schools,	2	1	2	140	81	386	40	23	109	17	12	6	197	116	501
2. Government Vernacular Schools,	10	9	13	374	251	586	12	148	98	...	...	...	386	399	684
3. Government Institutions for Special Education,	...	...	3	...	...	122	...	...	30	...	...	...	...	.	152
4. Government Aided English Schools,	...	...	5	...	...	107	...	...	52	...	...	34	...	.	193
Total,	12	10	23	514	332	1201	52	171	289	17	12	40	583	515	1530

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN PATNÁ DISTRICT IN THE YEARS 1856-57, 1860-61, and 1870-71—*continued* (Exclusive of the Patná College).

DESCRIPTION OF SCHOOLS.	Cost to Government			Amount of Private Contributions and Fees.			Total cost.		
	1856-57.	1860-61.	1870-71.	1856 57.	1860 61.	1870-71.	1856-57.	1860-61.	1870-71.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Government English Schools, . .	1361 16 7	295 1 5	1739 6 2	239 1 0	62 15 11	821 15 0	1600 17 7	357 17 4	2561 1 2
2. Government Vernacular Schools, . .	41 17 10	60 7 10	519 8 2	20 18 6	24 12 0	157 8 8	62 16 4	84 19 10	676 16 10
3. Government Institutions for Special Edution, . . .		...	1106 2 8	...	...	323 0 0	...	...	1429 2 8
4. Government Aided English Schools, .	...	...	244 8 8	...	....	605 8 9	...	...	849 17 5
Total,	1403 14 5	355 9 3	3609 5 8	259 19 6	87 7 11	1907 12 5	1663 13 11	442 17 2	5516 18 1

The following table, which is taken from the Education Report of 1872-73, shows the improved condition of primary instruction in that year, when the reforms of Sir George Campbell were beginning to come into operation :—

TABLE SHOWING THE STATE OF EDUCATION IN PATNÁ DISTRICT FOR THE YEAR 1872-73. EXCLUSIVE OF THE PATNÁ COLLEGE.

Classification of Schools.	No. of Institutions.	Pupils Learning								Receipts						Expenditure			Average Cost of Educating Each Pupil.	
		No. of Pupils on 31st March 1873.	No. of Pupils in Average Monthly Attendance	Average Age of Pupils on 31st March 1873.	English.	Sanskrit.	Bengali.	Hindi.	Arabic.	Persian.	Hindustani.	From Government.	From Fees and Fines.	From other sources	Total.		Cost to Government.	Total Cost.
												£ s. D	£ s. D	£ s. D	£ s. D.	£ s. D.	£ s. D.	£ s. D.	£ s. D.	£ s. D.
Higher Schools—																				
Government,	1	444	323	13	444	45	...	184	28	16	234	812 1 8	955 3 10	330 9 10	1767 5 6	1767 5 6	0 3 4	0 6 1
Aided,	1	163	99	11	163	6	...	30	5	120	2	105 15 6	68 2 6	...	504 7 10	499 10 0	0 11 7	0 14 7
Unaided,	1	32	17	14	32	7	...	7	...	6	26	...	44 1 4	...	44 1 4	44 1 4	...	0 12 7
Total,	3	639	442	...	639	58	...	221	33	142	262	917 17 2	1067 7 8	330 9 10	2315 14 8	2310 16 10	...	...
Middle Schools—																		
Government,	10	530	427	11	...	...	...	451	4	36	175	369 10 8	165 17 8	...	535 8 4	535 6 10	0 16 3	1 3 7
Aided,	3	140	97	12	140	...	14	104	...	...	55	95 15 5	145 3 10	54 4 6	295 3 9	295 3 9	0 16 1	2 8 0
Unaided,	3	185	...	12	20	...	...	...	...	...	...	...	4 3 0	134 7 1	138 7 1	138 7 1	...	...
Total,	16	855	524	...	255	...	14	555	4	36	230	468 6 1	312 1 6	208 11 7	988 19 2	988 17 8	...	...
Primary Schools—																		
Unaided.	90	1300	...	...	...	220	...	939	...	125	...	...	...	422 19 10	422 19 10	422 18 0	...	...
Páthsálas,	174	3962	...	...	...	...	...	3902	...	...	...	118 7 8	...	95 8 1	213 15 9	213 15 9	...	...
Total,	264	5262	...	...	...	220	...	4841	...	125	60	118 7 8	...	518 7 11	636 15 7	636 13 9	...	...
Normal Schools—																		
Government,	2	100	65	18	24	...	...	...	...	...	44	1248 0 0	...	...	1248 0 0	1072 8 0	0 17 1	11 14 10
Girls' School—																		
Unaided,	1	13	...	...	...	...	13	...	...	...	...	...	...	2 0 0	2 0 0	2 0 0	...	...
Grand Total,	286	6859	...	...	918	278	27	5717	37	303	596	2752 10 11	1379 9 2	1059 9 4	5191 9 5	5010 16 3	...	...

The improvement which is indicated in that table has steadily continued. In 1874-75 the total number of Government and aided schools in Patná District was 309, attended by 9003 pupils. Compared with the area and population of the District, these show an average of 6·8 square miles to each school; and 5·[illegible] to every thousand of the population.

The following paragraph gives, in greater detail, the gene[illegible] dition of education in the District for the year 1874-75.

There is only one aided higher English school, which is at Bel[illegible] In 1874-75, the number of pupils on the rolls was 125 again[illegible] the previous year. The annual Government grant is £108[illegible] municipality contributes £120. The school possesses a good library and surveying instruments. There was one girls' school in Patná, which was attended by 20 girls, but most of these were Bengalís. In the middle vernacular schools, which are 10 in number, the average daily attendance throughout the year was 396. There were 7 middle English schools, of which 6 were aided. The total amount of grant in aid and allowance for Patná District was £800; and the expenditure for the year 1874-75 was only £382, 8s. The most remarkable improvement has been in primary schools. In 1873-74 there were 255 [illegible]schools, of which 233 were Hindu *páthsálás*, and 22 were [illegible]lan *maktabs*. The pupils numbered at the close of the [illegible]; and the total Government expenditure was £948, 13s. [illegible]e of 1875, the number of primary schools had increased

[illegible]ONAL CENSUS.—In the year 1873-74, an educational [illegible]s taken, by the Commissioner's orders, in two selected [illegible]urban and one rural. The urban area, with a population [illegible]ontained 6 schools. The number of persons educated or [illegible]ducation was 814, of whom 666 were educated in schools, [illegible]ere self-taught. Of the total number of educated persons, [illegible] Hindus and 169 Muhammadans. The proportion of [illegible] the population was 1 to every 613 persons, and the per[illegible]f persons educated or receiving education was 22. The [illegible]: of Muhammadans to the total number educated was 20·7, [illegible]n excess of the percentage of Muhammadans to the total [illegible]. In the rural area, there were 4,702 persons and 4 schools. [illegible]ber of persons educated or receiving education was 611; of [illegible]; were educated in schools and 136 were self-taught. Of [illegible]umber of educated persons, only 4 were Muhammadans.

BENGAL SECRETARIAT LIBRARY

There was thus one school to every 1,175 persons; the percentage of persons educated or receiving education was 12·9, and the percentage of Muhammadans to the total number of persons educated or receiving education was only ·65.

E PATNÁ COLLEGE was founded in 1862, and is the only institu- for superior instruction in the whole of Behar. The following graphs are taken from the Report of the Director of Public In- ction for the year 1873-74.

l Department.—The number of pupils on the rolls on h 1874, was 92, including three ex-students, against 97 e date of the previous year. The average number on the thly was 83, and the average daily attendance 66. The are classed as follows:—First year, 31; second year, 41; third year, 11; fourth year, 9. Classified according to race, they consisted of 48 Beharís, 42 Bengalís, and two others. Classified according to religion and social position, there were 78 Hindus, 10 Muhammadans, and four Christian and 'others,' of whom 14 belonged to the upper classes, 77 to the middle, and one to the lower. Of the total number of students, more than half held scholarships, 51 being junior scholars, and six senior scholars. The number of students sent up to the first examination in Arts was 33, of whom 18 passed, one being placed in the first division, 9 in the second, and 8 in the third. Upon this result six senior scholarships were awarded. The failures were—nine in English, six in the second language, three in history, eight in mathematics, and five in philosophy. Seven candidates went up for the B.A. examination, and three passed in the second division. One candidate went up for the honour examination in Philosophy, and passed in the third division. The first and third year classes were examined by the College staff, and all the students of the latter showed satisfactory progress. Some of the first year students were found deficient in more than one subject; and on the result, two of them were deprived of their scholarships, while the stipend of a third was suspended for two months.

"On the course of study followed in the College, the Principal says:—'None of the first year students have taken up psychology, but they elected the alternative, which is chemistry. This was, I think, the better course, considering that in this College they must of necessity take up chemistry in their third year, when they would be placed at a great disadvantage, having to learn the subject along

with others previously acquainted with it. As I am convinced, however, that it would be a serious defect in a system of education aiming to be liberal, if it did not embrace some knowledge of, at least, the leading principles and facts of psychology, I have thought it advisable to give a course of lectures on elementary psychology to the first year's students, as a preparation to their entering upon the study of logic, which is a compulsory subject at the first examination in Arts. In the same class 14 students read Sanskrit, 5 Arabic, and 3 Persian. In the second year class, 19 are studying chemistry, 22 psychology, 25 Sanskrit, 8 Arabic, 6 Persian, and 1 Latin. The students of the third year (now 13 in number) have taken up the natural science course. They had no choice in the matter, as the College is not yet supplied with the apparatus requisite to illustrate lectures in physical science. Government has, however, sanctioned a grant of Rs. 10,000 (£1,000) for the purchase of scientific instruments. An indent for them is being prepared, and it is to be hoped that they may be received before the beginning of next session. In this connection, I may state that the late Lieutenant-Governor gave his sanction to a proposal first made by the late local Committee, that the balance standing at credit of the College Building Fund, Rs. 23,783 (£2,378, 6s. od.), should be applied towards the erection of a lecture hall, with suitable rooms attached to it for chemical and other scientific experiments. Mr Ewbank was good enough to prepare the necessary plans, which, after some little modifications, were approved of. The Executive Engineer has been instructed already to prepare detailed estimates, and to commence preparations for building as soon as possible.'

"Civil Service Classes.—Admission to this department being restricted, under the rules now in force, to candidates who have passed the entrance examination, there were only seven students on the rolls on the 1st April 1873. On the course of study laid down for these students the Principal remarks:—'The course of study prescribed for them embraces, in addition to such special subjects as surveying, law, &c., all the branches required for the First Examination in Arts, except logic and a second language. It would, therefore, appear that, by taking up these two subjects, Civil Service students may qualify themselves for the First Arts Examination, as well as for the Civil Service Examination; and this double course has accordingly been followed by the present Civil Service Class.' The result of the Civil Service Examination of 1873 was very favourable to the

students who went up from the College, and soon after it was made known, numerous admissions to the Survey Class took place. On the 31st March 1874, the number on the rolls of this class was 130; [illegible] throughout the year the monthly average number was 110, with [illegible] average daily attendance of 46. The great irregularity in the [illegible]ndance is due to the fact that the members of the class were [illegible]rly all engaged in Government or private employment. The class [illegible]s broken up after the Native Civil Service examination began, when [illegible] members went up to the examination, of whom only six belonged [illegible] the College. As a very large proportion of the Survey Class consisted [illegible] members who had to be taught in Urdu, the Survey teacher undertook the translation of the 'Notes on Engineering' into that language, and the book was ready by the end of January. About the same time an Urdu translation of Mr Scott's 'Notes on Surveying' appeared; and these translations greatly helped the candidates to prepare for the examination. The English-learning portion of the class fell off very considerably as the time for examination approached, being unable to secure certificates of qualification in horsemanship. Indeed, a panic was caused in the class by the death of one of their fellow students from an accidental fall from his horse. Some of the students who were thus prevented from going up to the examination were the best in the class. The Urdu students were irregular in their attendance, and most of them (especially the Muhammadans) were deficient in mathematics, and the result of their examination cannot be but bad. Lectures were given in chemistry and in botany to the members of this Department without any cost to Government.

"The Law Lecturer opened his class with only four students, and there was no increase till the month of June, 'when owing, as it appears, to the success which the class achieved at the preceding examination, and the encouragement that was given to the passed students in providing them one and all with good appointments, there was a rush of students into the Civil Service Classes till the number in the Law Class came up at one time to 88,' made up of 42 out-students, 28 in-students, and 18 Urdu students. This number continued, with slight variation, till the time arrived for passing the preliminary examination in horsemanship. This test proved fatal; and many students, including some of the best, left the class. None of the students of the late Civil Service Class attended the gymnastic class; attendance is now compulsory.

"The fees collected from the Surveying and Law Classes amounted

to Rs. 2202 or £220, 4s., and the expenditure was Rs. 4870 or £487."

For the year 1873-74 the total expenditure on the Patná College amounted to £3809, of which £3286 was paid by Government, and the remainder, viz. £523, was contributed by fees, &c. The total cost per annum of each student was £57, 14s.; of which the cost to Government was £49, 16s.

The TEMPLE SCHOOL OF MEDICINE at Bánkipur will be described subsequently (p. 220), under the heading 'Medical Statistics.'

POSTAL STATISTICS OF PATNÁ DISTRICT, 1860-61, 1865-66 AND 1870-71.

	1860-61.	1865-66.	1870-71.
Letters received	254,560	296,614	235,244
Newspapers received	17,909	17,950	16,268
Parcels received	4,805	3,764	2,328
Books received	1,687	2,157	2,462
Letters despatched	250,280	388,592	.*.
Newspapers despatched	1,328	2,730	. . .
Parcels despatched	1,803	1,251	. . .
Books despatched	348	432	. . .
	£ s. d.	£ s. d.	£ s. d.
Postal receipts	1401 6 6	2720 8 10	3786 13 3
Postal expenditure	1639 9 2	1841 19 7	1707 11 5

* These figures for the year 1870-71 have not been received.

Besides the imperial post, there is another system of carrying letters under the charge of the District Collector, called the *zamíndárí dák*. The total cost of this post in Patná District during the year 1874-75 was £676, and the rate of assessment was 9d. The Government Post-Office Department has often objected to the existence of a system over which it has no control; and arrangements have recently (1876) been made for transferring the management of this *dák* to the Imperial authorities.

ADMINISTRATIVE DIVISIONS.—Patná District is divided into four administrative tracts or Subdivisions, as follow. The population statistics are compiled from statements 1 A. and 1 B., Appendix to the Census Report of 1872; the administrative figures are derived from a special report furnished by the Collector, and refer to the year 1870-1871.

(1.) THE SADR OR PRINCIPAL SUB-DIVISION, with the head-quarters of the District at Bánkipur, contains an area of 620 square miles, with 1371 villages or townships, 92,132 houses, and a total population of 522,627 souls, of whom 448,270, or 85·8 per cent., are Hindus; 73,149, or 14· per cent., Muhammadans; 689, or ·1 per cent., Christians; and 519, or ·1 per cent., of other religions, not separately classified. The proportion of males to the total population is 48·6 per cent.; the average number of persons per square mile, 843; number of villages or townships per square mile, 2·21; number of persons per village or township, 381; number of houses per square mile, 149; number of persons per house, 5·7. The Sub-division consists of the police circles of (1) Patná Municipality; (2) Patná; (3) Bánkipur; (4) Naubatpur; (5) Masaurhí; and (6) Pálíganj. In 1870-71, it contained six Magisterial Courts, a general police force of 1064 men, and a village watch or rural police of 1183 men. The total separate cost of administration amounted to £26,582, 18s. No records exist to give the date of the establishment of this Sub-division.

(2.) BÁRH SUB-DIVISION was formed in December 1846. It contains an area of 557 square miles, with 706 villages or townships, 58,903 houses, and a total population of 324,786 souls; of whom 296,871, or 91·4 per cent. are Hindus; 27,786, or 8·6 per cent., Muhammadans; 47 Christians; and 82 of other religions. The proportion of males to the total population is 48·9 per cent.; average number of persons per square mile, 583; number of villages per square mile, 1·26; number of persons per village, 460; number of houses per square mile, 106; number of persons per house, 5·5. The Sub-division consists of the police circles of (1) Fatwá; (2) Bakhtíarpur; (3) Bárh; and (4) Mukámá. In 1870-1871, it contained one Magisterial Court, a general police force of 231 men; and a village watch of 784 men. The total separate cost of administration amounted to £822, 8s.

(3.) DINÁPUR SUB-DIVISION was formed in July 1850. It contains an area of 132 square miles, with 295 villages, 25,452 houses, and a total population of 141,337 persons, of whom 117,716, or 83·3 per cent. are Hindus; 21,631, or 15·3 per cent., Muhammadans; 1963, or 1·4 per cent., Christians; and 27 of other religions. The proportion of males to the total population is 47·9 per cent.; average number of persons per square mile, 1071; number of villages per square mile, 2·23; number of persons per village, 479; number of houses

per square mile, 193; number of inmates per house, 5·6. The Sub-division consists of the police circles of (1) Dinápur; and (2) Maner. In 1870-1871, it contained one Magisterial Court, a general police force of 216, and a village watch of 144 men. The total s[illegible] cost of administration amounted to £1850, 6s.

(4.) BEHAR SUB-DIVISION was formed in July 1865. It co[illegible] an area of 792 square miles, with 1040 villages, 93,327 houses total population of 570,888; of whom 500,434, or 87·7 per ce[illegible] Hindus; 70,422, or 12·3 per cent., Muhammadans; 1 Christia[illegible] 31 of other religions. The proportion of males to the total tion is 49·3 per cent.; average number of persons per sq[illegible] 721; number of villages per square mile, 1·31; number of persons per village, 549; number of houses per square mile, 118; number of persons per house, 6·1. The Sub-division consists of the police circles of (1) Behar; (2) Hilsá; and (3) Ata Sarái. In 1870-1871, it contained one Magisterial Court, a general police force of 180 men; and a village watch of 1714 men. The total separate cost of administration amounted to £1036, 18s.

FISCAL DIVISIONS.—The following list of Fiscal Divisions or *parganás* in Patná District is compiled from the Board of Revenue's *Parganá* Statistics, tested in some particulars by later information. There are several inaccuracies, especially with regard to the areas of each *parganá*, but unfortunately I am unable to correct them. I have, for the sake of comparison, given the number of estates, number of proprietors, and the amount of the land revenue for the year 1790. These figures are compiled from the original register, now in the Magistrate's office.

(1) AZÍMÁBÁD contains an area of 89,413 acres, or 139·7 square miles. It comprises 408 estates, pays a Government land revenue of £11,172, and is situated within the jurisdiction of the subordinate Judge's Court at Patná, and the *Munsif's* Courts at Patná and Behar. In 1790, there were 62 estates, 82 proprietors, 15 *mustájirs* or leaseholders; and the land revenue was £5957.

(2) BEHAR.—Area, 133,751 acres or 209 square miles; 731 estates; [illegible]ue, £14,611, 18s. *Munsif's* Court at Behar. In 1790, 207 estates, 303 proprietors, 201 *mustájirs;* and the land [illegible]as £8612, 11s.

[illegible]KATHPUR—Area, 1754 acres or 2·74 square miles; 8 estates; [illegible]ue, £328, 16s. Court at Patná. In 1790, there was one one proprietor; and the land revenue was £325, 10s. In [illegible]gister the name is given as Baikunthpur.

(4) BISWÁK—Area, 99,871 acres or 156 square miles; 274 estates; land revenue, £15,554, 10s. Court at Patná. In 1790, there were 58 estates, 154 proprietors, 31 *mustájirs;* and the land revenue was £7395, 10s.

[illegible]IYÁ—Area, 65,562 acres, or 102·44 square miles; 360 [illegible]venue, £5540. Court at Patná. In 1790, there [illegible] 57 proprietors, 14 *mustájirs;* and the land revenue [illegible]

[illegible]PUR.—Area, 276,110 acres, or 431·4 square miles; 996 [illegible] revenue, £16,734, 10s. Court at Patná. In 1790, [illegible]2 estates, 174 proprietors, 32 *mustájirs;* and the land [illegible] £8614, 10s.

(7) MASAUDAH.—Area, 110,930 acres, or 173·32 square miles; 231 estates; land revenue, £5806, 12s. Court at Patná. In 1790, there were 53 estates, 56 proprietors, 3 *mustajirs*; and the land revenue was £4212, 16s.

(8) MANER.—Area, 127,801 acres, or 199·7 square miles; 723 estates; land revenue, £115,66, 16s. Court at Patná. In 1790, there were 218 estates, 272 proprietors, 36 *mustájirs*; and the land revenue was £6974, 11s.

(9) NARHAT.—Area, 6817 acres, or 10·65 square miles; 36 estates; land revenue, £227, 8s; Court at Behar. The greater part of this *parganá* is in Gayá District, and the figures given refer only to that portion which lies within the confines of Patná. For the sake of comparison with the figures for 1790, I give the total number of estates, etc., for the whole *parganá*, including that portion which lies within the District of Gayá. According to the Board's Statistics, the area of the whole *parganá* is 181,404 acres, or 281·88 square miles; there are 300 estates; and the Government land revenue is £8265, 10s. In 1790, there were 47 estates, 49 proprietors, 91 *mustájirs*; and the land revenue was £6434, 13s.

(10) OKRI.—Area, 969 acres, or 1·51 square mile; 1 estate; land revenue, £304, 2s. Court at Behar. The greater part of this *parganá*, also, is within Gayá District. According to the Board's Statistics, the area of the entire *parganá* is 67,405 acres, or 105·3 square miles; there are 218 estates; the Government land revenue is £8216, 10s. In 1790, there were 57 estates, 88 proprietors; and the land revenue was £5587, 10s.

(11) PILICH.—Area, 89,722 acres, or 140·2 square miles; 232 estates; land revenue, £11,548, 12s. Court at Patná. In 1760,

there were 60 estates, 63 proprietors, 32 *mustájirs*; and the land revenue was £8933, 6s.

(12) PHULWÁRÍ.—Area, 46,323 acres, or 72·38 square miles; 312 estates; land revenue, £6625, 12s. Court at Patná. In 1790, there were 72 estates, 105 proprietors, 10 *mustájirs*; and the land revenue was £4217, 8s.

(13) RÁJGIR.—Area, 23,716 acres, or 37 square miles; land revenue, £2535, 10s. Court at Behar. In the register from which I have compiled my figures for the year 1790, Rájgír is not mentioned, but there is one called Islámpur which had 17 estates, 19 proprietors, 48 *mustájirs*; and the land revenue of £2865. This included the modern *parganá* of Rájgír and Amarthu.

(14) SANAUT.—Area, 62 acres, or ·09 square miles, 1 estate, land revenue, £8, 6s. Court at Behar. The greater part of this *parganá* lies within Gayá District. According to the Board's Statistics, the total area is 21,185 acres, or 33·1 square miles; there are 125 estates, and the Government land revenue is £13,844, 4s. In 1790, there were 6 estates, 12 proprietors, 6 *mustájirs;* and the land revenue was £12,009.

(15) SAMÁI.—Area, 8912 acres, or 13·9 square miles; 14 estates; land revenue, £477, 6s. Court at Behar. The greater part of this *parganá*, also, lies within Gayá District. According to the Board's Statistics, the total area is 161,306 acres, or 252 square miles; there are 383 estates; and the land revenue is £8242, 12s. In 1790, there were 22 estates, 23 proprietors, and 69 *mustájirs;* and the land revenue was £4633, 7s.

(16) TILÁRHA.—Area, 101,908 acres, or 159·23 square miles; 493 estates; land revenue, £17,905. Court at Patná. In 1790, there was one estate, consisting of 83 villages, with apparently 83 proprietors, and 1 *mustájir*; the land revenue was £8125.

(17) SÁNDA: area, 82,183 acres, or 12·41 square miles; 627 estates; land revenue, £7491, 8s. Court at Behar. In the register, from which I have compiled the figures for 1790, there are mentioned two parganás, Sánda-Hajúr-tahsíl, and Sánda-Balíyá-zaptí. Taking these together, there were in 1790, 199 estates, 455 proprietors, 66 *mustájirs*, and the land revenue was £4781, 16s.

JÁHJAHÁNPUR: area, 39,323 acres, or 61·4 square miles; [illegible]s; land revenue, £6593; Court at Patná.

ÍMPUR: area, 44,376 acres, or 69·3 square miles; 271

estates; land revenue, £6708, 4s. In the register for 1790, this *parganá* and the one immediately preceding (18) are not mentioned, but in a *parganá* called Sháhjahánpur-Bhímpur, there were 11 estates, 14 proprietors, 4 *mustájirs;* and the land revenue was £252, 14s.

This concludes the list of *parganás*, as supplied by the Collector, but in the Board's Statistics the two small *parganás* of Maldah and Baragánwan are also mentioned. Both these *parganás* are said to be under the jurisdiction of the Patná *Munsif* and subordinate judge. Neither of them are mentioned in the register for 1790. As a matter of fact, they are both situated in the District of Monghyr, and should be subject to the jurisdiction of the Monghyr revenue courts; but suitors from these *parganás* still attend the Court at Behar.

(20) MÁLDAH has an area of 889 acres or 1·39 square miles, 3 estates, and a land revenue of £56, 14s.

(21) BARAGÁNWAN has an area of 17,207 acres or 26·88 square miles, 10 estates, and a land revenue of £2150, 2s.

MEDICAL ASPECTS.—THE CLIMATE of Patná District is considered to be remarkably healthy. By far the most prevalent winds are from the east and west, in most parts of the District nearly in an equal proportion. According to Dr Buchanan Hamilton, who collected this information from the natives who lived near the junction of the Són with the Ganges, the west winds most usually prevail from the 13th of January to the 26th of March. From thence to the 12th of June, the east and west winds are nearly equal. From thence to the end of July, the east winds prevail, and during the month of August there are west winds. From thence to the end of October the east winds return; and, finally, from October until the 10th of January the east and west winds are nearly balanced. In the rainy season, near the Ganges, there are occasionally north and south winds. The latter are considered as highly injurious to vegetation; and so are the west winds, which dry up the juice of the palms, and if they are strong early in the season, injure the crops of wheat, barley, and opium. The hot weather commences about the middle of March, and ends about the middle of June, when the rainy season sets in, and continues till the end of September or beginning and to be remarkably healthy. By far the most prevalent winds are from the east and west, in most parts of the District nearly in an equal proportion. According to Dr Buchanan Hamilton, who collected this information from the natives who lived near the junction

usually prevail in the coldest months of the year. The heats of spring are very severe, and are aggravated by the dust. Both east and west winds are hot and parching. By means of hurdles of *khaskhas* grass, placed against the windows, and kept constantly wet, rooms may be kept very cool and pleasant; but when the wind subsides, these hurdles give little or no relief. Towards the end of the rainy season the nights are very oppressive. On the whole, the heat of the District, though not so great as in Gayá or Sháhábád, is much higher than that of Tirhut. The difference in this respect between Bánkipur and Hájípur, on the two opposite banks of the Ganges, is very observable.

METEOROLOGY.—The Meteorological Department has an observatory at Bánkipur, near the Telegraph Office. In 1870, the following were the *day* maximum, lowest minimum, and mean monthly temperature at this station, which is 170 feet above the level of the sea. January, highest maximum 82·3°, lowest minimum 39·9°, monthly mean 62·7°. February, max. 87·3, min. 44·9, mean 68·6. March, max. 102·3, min. 53·9, mean 77·7. April, max. 106·3, min. 60·9, mean 84·7. May, max. 111·3, min. 68·9, mean 92·4. June, max. 111·3, min. 74·9, mean 89·1. July, max. 96·3, min. 75·9, mean 85·3. August, max. 102·3, min. 74·9, mean 84·6. September, max. 95·0, min. 72·9, mean 84·1. October, max. 94·3, min. 62·9, mean 80·5. November, max. 87·3, min. 46·9, mean 70·7. December, max. 79·3, min. 41·9, mean 61·8.

The following were the maximum, minimum, and mean readings of the *nocturnal* grass radiation thermometer in the same year. January, maximum 60°, minimum 38°, mean 45·1°. February, max. 59, min. 42, mean 49·5. March, max. 68, min. 49, mean 55·6. April, max. 67, min. 53, mean 60·9. May, max. 76, min. 60, mean 67.4, June, max. 78, min. 68, mean 75·3. July, max. 81, min. 74, mean 77·6. August, max. 79, min. 74, mean 76·8. September, max. 78, min. 72, mean 75·6. October, max. 78, min. 60, mean 69·9. November, max. 70, min. 42, mean 53·8. December, max. 48, min. 35, mean 39.8.

The monthly rainfall at Bánkipur in 1870 was returned as follows: January, 0·01 inches; February, 0·03; March, 0·37; April, 0·41; May, 0·23; June, 4·49; July, 8·33; August, 8·01; September, 6·21; October, 7·61; November, *nil*; December, *nil*; total rainfall during the year, 35·70. The rainfall for the year 1869 is stated by the Civil Station to have been 44·98; and for the year 1871, 59·46 inches. The average rainfall of the District is 35·66 inches. In the year of

scarcity 1873-74, the rainfall did not exceed 30·94, distributed in the following manner:—April, 0·10 inches; May, 0·13; June, 3·41; July, 13·04; August, 11·78; September, 0·94; October, *nil;* November, *nil;* December, 0·13; January, 0·46; February, 0·58; March, 0·37. It will be noticed that 24·82 inches, nearly five-sixths of the total rainfall of the year, were confined to the two months of July and August. In the following year there was a heavier rainfall, and it was well distributed:—April, 0·37 inches; May, *nil;* June, 10·66; July, 15; August, 5·29; September, 11·98; October, 4·97; November, *nil;* December, *nil;* January, 1·27; February, 0·11; March, *nil;* total, 49·65.

ENDEMICS AND EPIDEMICS.—The prevailing endemic diseases of Patná District are reported to be cholera in and about the city of Patná; and stone in the bladder, chiefly among the Goálá caste. The Civil Surgeon is not aware of any cattle epidemic, nor does he consider that fairs or religious gatherings give rise to epidemic attacks.

CHOLERA—The number of deaths from cholera reported in 1872 was 1792; equal to a per centage of ·091 on the District population. In 1873, the deaths were 2515, or ·161 per cent. of the population. In that year, epidemic cholera of a severe type appeared in several parts of the District; except in the city of Patná, where it lingered longer than elsewhere, the season of prevalence was during the hot months, from March to September inclusive. The following account of the epidemic is taken from the report of the Sanitary Commissioner for 1873. "At Behar the disease broke out with great violence, immediately after the subsidence of the inundation of the town, which had been caused by a heavy fall of rain; the severity of the attack was most marked in those parts of the city which lie at the lowest level, and were therefore most affected by the floods. Cholera medicines were freely distributed to the police, and an extra native doctor was deputed from Bánkipur to assist the hospital attendant in charge of the Subdivision. The outbreak was most fatal in August. There were in all 167 deaths reported; the rate of mortality being 1·66 per cent. of the population. At Khagaul near Dinápur, the disease broke out in the *bázár* on the 30th April, and continued its ravages until June. Up to the 11th May, 36 persons were attacked. It was believed that a carpenter from Dinápur introduced the disease into this village. The locality in which the disease broke out was ascertained to be in an exceptionally filthy condition, containing pools of stagnant putrid water, the well of the place being surrounded with

mephitic mud, and its neighbourhood used for latrine purposes. The measures adopted to provide relief were the following:—A native doctor was deputed to afford medical aid; the offensive pools, &c. were filled up with dry earth; the mud around the well was covered with powerful disinfectants; the *bázár* was thoroughly cleaned; Macdougal's powder was freely used at the infected places; all the houses in which cholera occurred were disinfected with sulphurous acid; sulphur fires were freely burned throughout the *bázár*, and the fumes diffused through the streets; and a separate hospital was established for the reception of patients. These hygienic measures resulted in a gradual abatement of the disease. Cholera of a severe type was also present in the jail at Míthapur. A large proportion of those who recovered from the first stage of the disease, died of the secondary fever. Camping out the prisoners had the effect, as in former years, of causing the disease to disappear both from jail and camp."

Smallpox.—The number of deaths from smallpox reported in Patná District in 1872 was 209, or ·13 per thousand of the population. In the following year, smallpox severely attacked the District, and was present during every month. The total number of deaths was 430, or ·27 per thousand of the population. The disease prevailed with greater intensity during the hot months, the towns of Bárh and Behar suffering most from the visitation. Unfortunately, at that time vaccination is of little value. The staff of vaccinators at the disposal of the Civil Surgeon, although sufficient for the localities immediately adjoining the Dispensaries, is not adequate for the requirements of the District at large; but the Civil Surgeon is of opinion that it is useless to increase their number, without entertaining a special staff to superintend their operations.

Fever.—The malarious season is earlier in Behar than in Lower Bengal, beginning in August and ceasing with October. The registration of deaths from fever is so inaccurate, that it is not worth while giving the details. The greatest number were reported at Bárh; and next to Bárh, Behar and Patná suffered most severely. No special report on this subject has been submitted by the Civil Surgeon.

Vital Statistics.—The total number of deaths reported in 1873 [illegible] to 11,792. This gives a ratio of 7·56 per thousand as com[illegible]h the total population, and is of course far short of the real [illegible] An attempt has been made to obtain more accurate mortu[illegible]tics in certain specified areas, and the results are compara[illegible]stworthy. In the year 1874-75, twelve areas, nine urban and

three rural, were selected. The former comprise seven circles in Patná City, with an area of 2·157 square miles, and a population of 70,200 persons; a circle in Bárh, with an area of 0·537 square miles, and a population of 11,050 persons; and a circle in Behar, with an area of 1·015 square miles, and a population of 10,049 persons. The total number of deaths in the seven selected areas in Patná City during the year 1874-75 amounted to 2332, or 33·7 per thousand of the population. In Bárh there were 485 deaths, or 43·9 per thousand; and in Behar 314 deaths, or 31·2 per thousand. The total area of the nine urban circles is 3·609 square miles, and the total population 91,299; the number of deaths was 3131, and the ratio to the population 34·2 per thousand. The three rural circles selected are at Magrah, Phulwárí, and Fatwá. Their combined areas amount to 30·366 square miles, and the population to 123,717; the deaths in 1874-75 were 4016, and the ratio to the population was 32·4 per thousand. The largest proportion of deaths, 43·5 per cent., was due to fever, 18·5 per cent. to bowel complaints, 3·5 per cent. to cholera, 1·6 per cent. to smallpox, and 30·9 per cent. to other causes. The most unhealthy months in the year appear to be August, September, and October; 38·5 per cent. of the deaths occurred during that quarter of the year. The mortality among males appears slightly greater than among females. This is as it should be; for according to the Census, the percentage of males to the total population is 48·3. In the town area the information was collected by the town police; and in the rural areas by the village watch, under the supervision of the police. The total cost of mortuary registration in the selected areas throughout the year amounted to £71, 6s.

INDIGENOUS DRUGS.—The following is a list of 126 principal drugs found in the District. I give the scientific names as reported to me by the Civil Surgeon:—(1) Ginger, *ádí* (Zingiber officinale), (2) opium, *Afiún* or (Papaver somniferum), (3) *Ajwáin* (ptychotis ajowan), (4) *Asgand* (Calotropis gigantea), (5) *Alúbakhárá* (Prunus bokhariensis), (6) *Am-ki-gúthlí* (Mangifera Indica), (7) *Amaltásh* (Cassia fistula), (8) *Anár* (Punica granatum), (9) *Anísún* (Pimpinella anisum), (10) *Anwalá* (Emblica officinalis), (11) *Amarlatá*, (12) Arrowroot (Maranta arundinacea), (13) *Bábuitulshí* (Ocimum basilicum), (14) *Babúl* (Acacia Arabica), (15) *Baherá* (Terminalia belerica), (16) *Banafshah* (Viola odorata), (17) *Bákas* (Adhatoda vasica), (18) *Bel* (Ægle marmelos), (19) *Babúná* (Anthemis nobilis), (20) *Bhán* (Cannabis Indica), (21) *Bhent* (Clerodendron viscosum), (22) *Bhelá*

(Semecarpus anacardium), (23) *Reri* (Ricinus communis), (24) *Bhidi* (Abelmoschus esculentus), (25) *Bach* (Acorus calamus), (26) *Banjwain* (Ligusticum), (27) *Bŭrigopán* (Ruellia latebrosa), (28) *Baghrerá* (Jatropha curcas), (29) *Banada* (Curcuma zedoaria), (30) *Brahmdandi* or *Bahman hati*, (31) *Bhúnrli*, (32) *Bhangariyá*, (33) *Banail* (Lussa echinata), (34), *Bhatkawen*, (35) *Champá* (Michelia champaca), (36) *Chirchiri* (Achyranthes aspera), (37) *Chakundah* (Cassia tora), (38) *Chitá* (Plumbago zeylanica), (39) *Dád mardan* (Cassia alata), (40) *Dhanián* (Coriandrum sativum), (41) *Dhak* (Butea frondosa), (42) *Dúdhiá*, (43) *Dathúrá* (Datura stramonium), (44) *Digrothá* or *sálpáni*, (45) *Gambhir*, (46) *Gábh* (Diospyros embryopteris), (47) *Dhikwárká pathá* (Aloe Indica), (48) *Gokhrú* (Asteracantha longifolia), (49) *Gurich* (Cocculus cordifolius), (50) *Gumá*, (51) Carrot, *gájar*, (52) *Gulkhairi*, (53) *Gundah barozah* (Pinus longifolia), (54) *Hakúch* (Psoralea corylifolia), (55) *Hati sunrá* (Tiaridium indicum), (56) *Húr-húr* (Polanisia icosandra), (57) *Haldi* (Curcuma longa), (58) *Hurá* (Terminalia chebula), (59) *Hinguwá*, (60) *Harchikár*, (61) *Indrajab* (Wrightia antidysenterica), (62) *Ishar múl* (Aristolochia indica), (63) *Zirá* (Carum gracile), (64) *Jaint* (Œschynomene sesban), (65) *Jangli piáj* (Urginea indica), (66) *Kálá dáná* (Pharbitis nil), (67) *Kawá thúnthi* (Clitorea ternatea), (68) *Kiwánch* (Mucuna pruritá), (69) *Kokraundah*, (70) *Kúlfá*, (71) *Kamách* (72) *Kakri-ká-bij* (Cucumis utilissimus), (73) *Kaint* (Feronia elephantum), (74) *Khirá-ká-bij* (Cucumis sativus), (75) *Kanghiyá*, (76) *Kanail* (Nerium odorum alba), (77) *Lál chitrá* (Plumbago rosea), (78) *Litiyá ám* (Mangifera indica), (79) *Makhál* (Cucumis pseudo-colocynthis), (80) *Múthá* (Cyperus hexastachyus), (81) *Munsásij* (Euphorbia ligularia), (82) *Musiná* (Linum usitatissimum), (83) *Mulli* or *mahuá* (Bassia latifolia), (84) *Nagar muthá* (Cyperus pertenuis), (85) *Nágesar* (Mesua ferrea), (86) *Nárikel* (Cocos nucifera), (87) *Katkarej* (Cæsalpinia bon-), (88) *Nilophar*, another name for *bhent* (No. 21), mentioned above, ligo *nil* (Indigofera tinctoria), (90) *Nim* (Azadirachta indica), uxini, (92) *Papitá* (Carica papaya), (93) *Nebú ki pati* (Citrus m), (94) *Pudina* (Mentha sativa), (95) *Post dáná* (Papaver rum), (96) *Pasás* (Butea frondosa), (97) *Palwal* (Tricho- dioica), (98) *Pátal húrhúr*, (99) *Patál nim*, (100) *Ríthá* lis emarginatus), (101) *Rengní* (Solanum jacquini), (102) Soap (103) *Safaid Zirá* (Carum alba), (104) *Sij* (Euphorbia nivulia), *Singhará* (Trapa bispinosa), (106) *Somráj* (Vernonia anthel- a), (107) *Sanpát*, (108) *Satmúl* (Asparagus sarmentosus), (109)

Sahajaná (Moringa pterygosperma), (110) *Sarsún* (Sinapis), (111) *Shahatará* (Oldenlandia biflora), (112) *Saharphonká*, (113) Aniseed *sonf* (Pimpinella anisum), (114) *Samandra súkh*, (115) *Samálú* (Vitex trifolia), (116) *Sudarsan* (Crinum toxicarium), (117) *Sonth* or dried ginger (Zingiber officinale), (118) *Tamákú* (Nicotana tabacum), (119) *Til* (Sesamum orientale), (120) *Tarbúi* (Ipomœa turpethum), (121) *Túti yá* or vitriol (122) *Tisi* (Linum usitatissimum), (123) *Tahakar*, (124) *Imli* or tamarind (Tamarindus indica), (125) *Piyáj* or onions (Allium cepa), (126) *Lahsun* (Allium sativum.)

NATIVE DOCTORS.—The following account of the system of treatment used by the native doctors, *kabirájs*, or *baids*, as they are more commonly called in Behar, is given by Dr Simpson, the Civil Surgeon of Patná. I quote it in full, as it also describes the method obtaining in Gayá and Sháhábád. "The pharmacopeia of the *baids* contains all the medicines comprised in the preceding list, but it chiefly uses compounded preparations, of great traditional antiquity, composed principally of the salts of gold, silver, white pearl, coral, iron, copper, mica, mercury, antimony, sulphur, and musk. A number of the above ingredients, differently combined, form their well-known pills and powders. Their principal preparations are :—(1) *Mahájarán-kus*, containing sulphur, aconite, *dhatura*, and mercury; (2) *Brihat makardhúj*, containing pearl, coral, gold, silver, iron, pewter, mica, mercury, bell metal, musk, cloves, and camphor; (3) *Bishn jarántuk ras* containing mercury, *sarno mukhí*, iron, mica, gold, and antimony; (4) *Jai mangal ras*, containing *ras gandak*, a preparation of mercury, borax, copper, pewter, *sarno múkhí*, common salt, pepper, gold, iron, and silver; (5) *Sarno pathatí*, containing gold and *ras gandak*; (6) *Chandra ode makardhúj*, containing *sarno sindú*, a compound of gold and mercury, camphor, nutmeg, pepper, cloves, and musk; (7) *Basant tilak*, containing gold, mica, iron, *ras gandak*, coral, pearl, and pewter; (8) *Basant kúsmákar ras*, containing gold, silver, pewter, iron, mica, coral, pearl, and lead; (9) *Kanchan dbro*, containing gold, *ras sindu*, a compound of mercury and sulphur, pearl, coral, iron, mica, silver, *mensil*, and musk; (10) *Sarel ang sundar*, No. 1, containing *ras gandak*, borax, aconite, and nutmeg; (11) *Sáral áng sundar*, No. 2, containing *ras gandak*, arsenic, gold borax, pearl, and coral; (12) *Suchika bharn*, containing cobra poison, lime juice, musk, and gold. Other medicines are principally used as *anúpan* or adjuvants of the above, or they may be used alone.

The *baids* are more or less Humoralists, and believe in the existence

of three humors: *bai*, the air; *pit*, the bile; and *kaf*, the phlegm. Any change in the quantity or quality of these humors produces disease, according to the humor altered and the nature of the alteration. In every disease one or more of the humors is in fault, according to the temperament of the patient. The *baids* say that a correct diagnosis as to what humor is in fault can be made from the pulse of the patient, which is felt by the tips of the index, middle, and ring fingers of the right hand, arranged in a row and placed longitudinally upon the radial artery of the right hand when the patient is a male, and of the left hand when female. The pulsation given by the artery is said to be differently felt by the different fingers, that is the beating under one finger is more or less distinct than under another, according as one or other of the humours is affected. The Musalmán *hakims* pretend to make the same diagnosis from the colour and consistence of the urine of the patient. Most of the drugs in use amongst the *baids* and *hakims* are, according to their notions, either anti-bilious, alterative, or cooling, expectorant, and febrifuge. Purgatives are very rarely used by the *hakims*; but when they do administer them, they carry them to an extreme. The *baids* formerly never used purgatives; in the present day some of them, seeing their real benefit in the hands of European physicians, have taken to their use in some cases, but the more orthodox of their number never do so, as it is forbidden in the *Shástras*. In treating an acute case, both the *baids* and *hakims* prescribe low diet and perfect abstinence from food for a certain period, as a lowering measure; and *páchan* or *kárah*, which is a decoction of several vegetable drugs. After a certain period, a preparation of metals or a poison is used. In treating a chronic case, a strict regimen and the use of one of the metallic preparations or a poison are at once resorted to.

CHARITABLE DISPENSARIES.—There are 5 Dispensaries in Patná District, 2 in the Sadr Subdivision, and the remaining three at the headquarters of the other Subdivisions. Of the two in the Sadr Subne is situated in Bánkipur and the other in Patná City distance of six miles.

ATNÁ CITY DISPENSARY, in charge of a Native Assistant is situated in the heart of the city The total number nts treated in 1871 was 326; relieved or recovered, 218: to attend, 6; died, 88 or 27 per cent. of the total numeated; daily average number of sick during the year,

13·5. The total number of out-door patients treated during the same year was 10,089, and the average daily attendance was 97. Considering the position of this Dispensary these figures are not satisfactory; but there has been an improvement of late years. In 1874 the accommodation was increased by the addition of a building which belonged to the Education Department. There is now room for sixty in-door patients, but the average number in the hospital is only twenty. In 1874, 483 indoor patients were treated; of whom 322 were cured, and 115, or nearly 25 per cent., died. The number of outdoor patients has also increased. In 1874, 12,454 persons attended; of whom 12,284, or 98 per cent., were cured. With the exception of £58, the interest of £1,450 saved from the subscriptions of former years and invested, this dispensary was in 1871 entirely supported by Government. The total income during the year was £475, os. 7d., and the expenditure, exclusive of the cost of European medicines which are supplied by Government, amounted to £374, 7s., leaving a balance in hand at the close of the year of £100, 12s. 7d.

(2.) BÁNKIPUR DISPENSARY was established in November 1867, and is in charge of a Native Assistant Surgeon. The total number of indoor patients treated in 1871 was 16, of whom 15 were relieved or recovered, and one ceased to attend. The total number of outdoor patients who were treated during the year was 6,062; and the average daily attendance was 71·54. The total income of this dispensary for the year 1871 was £253, os. 7d., and the expenditure, exclusive of the cost of European medicines, which are supplied free of charge by Government, £191, 8s. 4d.; the Government contribution for salaries, special allowances, and European medicines being £93, 15s. 11d. This dispensary has improved considerably of late years. A new building has been erected, chiefly by private subscriptions; and the finances, which now consist of a yearly contribution of £180 from the Municipality, and about £60 from private subscriptions, are in a flourishing condition. The number of indoor patients treated in 1874 was 371, of whom 223 were cured.

(3.) BÁRH BRANCH DISPENSARY was established in March 1867, and is in charge of an Assistant Surgeon. There is no accommodation for indoor patients. In 1871, 2294 out-patients were treated during the year, the average daily attendance being 24·96. In that year the building was damaged by the floods: and in 1875, the Magistrate described it as being in a dilapidated state, and

hardly fit for use. The Deputy-Magistrate was doing his best to have a new one constructed on a better site. In the year 1874, 3768 out-patients were treated, and the attendance was improving, owing to the substitution of a new surgeon. The income in 1871 amounted to £68, 17s. 4d.; and the expenditure, exclusive of the cost of the medicine supplied free of charge by Government, to £33, 3s. 8d., leaving a balance in hand at the close of the year of £35, 13s. 8d.

(4.) THE BEHAR DISPENSARY was opened in June 1869, and is in charge of an Assistant Surgeon. The building was formerly a summer palace, and is suitably fitted up, but the position is not very central. It would, however, be difficult to choose a site, in a big straggling town like Behar, that would be readily accessible to all the inhabitants. The building itself is all that could be desired, and was characterised by the Civil Surgeon in 1871 as the best, cleanest, and most suitable building of the kind that he had ever seen in Bengal. The total number of in-door patients treated in 1871 was 33; of whom 30 were relieved or recovered, 2 ceased to attend, and 1 died. There were 2294 out-patients, and the daily average attendance was only 34·25—a small number, considering the size of the town. The attendance has, however, now (1875) doubled. The total income in 1871 was £222, 5s. 8d., and the expenditure amounted to £192, 2s. 8d.; leaving a balance in hand of £30, 2s. The financial condition of this dispensary is very promising. The expenses are entirely defrayed from local sources, Government providing nothing but the European medicines.

(5.) DINÁPUR DISPENSARY, established June 1860, is in charge of a Hospital Assistant. In 1871, the Inspector General of Hospitals reported that a new and more commodious building had been erected, containing an out-patient ward with separate office and dispensary rooms, two wards for 14 in-patients, and separate wards for the accommodation of females and Europeans. The Superintendent reported that a dead-house and a detached ward for infectious cases are still wanted, and the attention of the Committee had been drawn to this subject. The total number of in-door patients was 137, of whom 113 were relieved or recovered: 3 ceased to attend; and 17 died. The number of out-door patients was 4298; and the daily average attendance, 57·84. The total income in 1871 was £294, 15s. 5d., and the expenditure, £138, 1s. 10d.; leaving a balance in hand of £156, 13s. 7d. In 1874, the number of in-patients had increased to 282, number of out-door patients to 4342.

Statistics of the Dispensaries and Medical Charities of Patná District in 1871

Dispensaries	Date of Establishment	Indoor Patients							Out Door Patients		Operations		Total income including Balance in hand.	Cost to Government	Cost to Government on account of European Medicines.	Subscriptions and Income from other Sources.	Expenditure exclusive of the European Medicines supplied by Government free of charge.
		Total treated	Relieved or Recovered	Not improved or ceased to attend	Died	Remaining in the Hospital	Per centage of deaths to treated	Daily average number of sick	Total treated	Average daily attendance	Capital	Minor					
													£ s d.	£ s d	£ s d	£ s d	£ s d
Dinapur,	1860	137	113	3	17	4	12 40	4 89	4298	51 84	7	43	294 15 5	66 0 0	7 0 11	89 12 0	138 1 10
Patna,	1838	326	218	6	88	14	27	13 50	10089	97 0	39	1053	475 0 7	330 8 6½	7 5 11	58 0 0	374 6 11
Bankipur,	1867	16	15	1				68	6062	71 54	9	240	253 0 7½	93 6 7	0 9 3½	136 8 9½	191 8 4
Barh,	1867								2294	24 96	4	110	68 17 4	12 0 0	4 5 5½	32 14 6½	33 3 8
Behar,	1869	33	30	2		1		1 02	2024	34 25	5	13	222 5 8¼		0 19 10½	196 0 0	192 3 8¼
Total,		512	376	12	105	19	20 ·5	20 09	24767	279 59	64	1459	1313 19 7¾	501 15 1½	20 1 5½	512 15 4½	929 4 5½

THE TEMPLE SCHOOL OF MEDICINE was thus described by the Commissioner, Mr S. C. Bayley, in 1875. "It was opened on the 23d June 1874 with 20 pupils. The number gradually rose to 47; but some of the students having left before the close of the session (April), and others having been struck off for inability to show any progress, there was at the commencement of the present session only 21 local or civil students. In the beginning of June 1875, the military class of the Calcutta Medical College, consisting of 75 students, was transferred to the Bánkipur school; and 67 other students from the different dispensaries and regiments were admitted to this class, making its total strength amount to 142. The admissions to the civil class since June numbered 8, so that the strength of this class is at present 29, and the total number of students attending the school is 171. The students of the military class receive stipends of from Rs. 6 to Rs. 10 a-month, those of the civil class Rs. 3 a-month. The staff of teachers attached to the school consists of four Assistant-Surgeons and three Hospital-Assistants, besides the Civil Surgeon of the District, who is S[illegible]tendent of the school. Two of the Assistant-Surgeons are also [illegible]e of the charitable Dispensaries of Patná city and Bánkipur, and [illegible] has medical charge of the Patná College. The school was first [illegible]n the Bánkipur Dispensary Building, whence it was removed [illegible]1875 to the mission-house and compound, where temporary [illegible]odation was fitted up for the residence of the military [illegible]."

[illegible]UNATIC ASYLUM is situated in the south-east of the Civil [illegible]f Bánkipur, and is under the charge of the Civil Surgeon. [illegible]stics for 1870 are as follow:—Remaining in the Asylum on [illegible]ry 1870, 122 males, 39 females, total 161; admitted during [illegible]70 males, 16 females, total 86; re-admitted, 8 males, 5 females, [illegible] total treated, 200 males, 60 females;—grand total 260; [illegible] males, 8 females, total 40; improved and transferred, 1 male, [illegible] total 2; died, 17 males, 1 female, total 18; remaining [illegible]atment, 150 males, 50 females, total 200; ratio of cures and [illegible]to total number treated, 16·15 per cent.; ratio of mortality [illegible]umber treated, 6·92 per cent.; daily average number of [illegible]83. The numbers in the Asylum have steadily increased [illegible]st twelve years from 95, the daily average number of inmates [illegible]to 280 in 1874. The total expenditure for the year 1872 [illegible]56, 17s., or an average yearly cost per inmate of £7, 10s. [illegible] this expenditure is met from the sale of the produce of the

labour of the lunatics. The total value of this labour, in 1872, is reported to have been £1006, 6s. In 1874, the Lieutenant-Governor remarked on the crowded state of this asylum. Some relief has since obtained by the occupation of the verandahs of the building, and by transfers to the new asylum at Barhampur.

CONSERVANCY.—In a passage that has already been quoted, Dr Buchanan Hamilton wrote in no measured terms of the filthy state of Patná City. The chief points on which he animadverted were: The badness of the roads; the incredible amount of dust in spring, and of mud during the rains; and, above all, the discomfort caused by the considerable pond or lake in the middle of the town, which, as it dried up every year, became exceedingly offensive. In 1873 the Sanitary Commissioner wrote as follows:—"In sanitation and conservancy arrangements the city of Patná is in a very unsatisfactory state, but improvement under this head is difficult, owing to the peculiarities of the place. The crying evil is that the night-soil and refuse is thrown in one or two places in the centre of the city—one of them being a large ditch, which is flooded during the rains, but is dry during the other seasons. The deposit of night-soil in this ditch was prohibited during the year; but on the inhabitants complaining that filth was accumulating to a dangerous extent in their houses, as they knew no other way of disposing of it, the prohibition was removed, and the practice allowed to be resumed under certain modifications. The Civil Surgeon feels sure that the success which attended the establishment of a public latrine in the subdivisional town of Behar would also be attained in the city of Patná, if like conveniences were opened out there, and that the night-soil would form a considerable source of profit to the municipality. He advocates the experimental trial of the scheme on a small and economical scale, which, in conjunction with pure water, which is expected from the canal in connection with the irrigation, would materially improve the health of this large city."

An effort is now being made to turn the depression known as *Shaikh Mathá ki garhí*, which hitherto has been a receptacle for all kinds of filth, into a public garden. The centre is being dug to a depth of 27 feet, the earth taken out being used to raise the sides, and the ground thus gained will be ultimately converted into a garden with a lake in the middle. The primary cost of this work is being met from the Wahábí fund, from which a sum of £4982, 16s. has been sanctioned for the purpose. The deficiency will, it is known

be met by private subscriptions.[1] The Civil Surgeon, writing in 1875, mentions that a large latrine is also being constructed near this place, and that others will be made afterwards. He considers that, if there were more good *pakâ*, or masonry wells, sickness would decrease, for the poor who cannot afford to get river water in the dry weather resort to the shallow *kachchâ* wells, and suffer from cholera in consequence.

STATISTICAL ACCOUNT

OF

THE DISTRICT OF SARAN.

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DISTRICT OF SARAN.[1]

THE DISTRICT OF SÁRAN, or strictly speaking *Sarkár* Sáran, forms one of the north-western Districts of the Patná Division, in the Province of Behar. It is situated between 25° 40′ and 26° 38′ north latitude, and 83° 58′ and 85° 14′ east longitude. It contains a population of 2,063,860 souls, as ascertained by the Census of 1872, and a total area of 2,654 square miles. The principal Civil Station, which is also the most populous town in the District, is Chhaprá, situated on the Ganges in 25° 47′ north latitude, and 84° 47′ east longitude.

BOUNDARIES.—The District of Sáran is composed of the *doáb*, or alluvial strip of country, which lies between the three rivers, the Gandak, the Ghagrá (Gogra), and the Ganges. More specifically, it is bounded on the north and west by the District of Gorakhpur in the North-Western Provinces; on the south-west by the river Ghagrá, which separates it from the District of Azímgarh, also in the North-Western Provinces; on the south by the Ganges, which separates it from the Districts of Sháhábád and Patná; and on the east by the

[1] The following are the principal materials from which this Statistical Account has been compiled:—(1) The five series of Special Returns drawn up by the Officiating Collector, Mr Garrett, C.S. (1870-71); (2) A Medical Return, prepared by the Civil Surgeon; (3) Census Report of 1872, together with subsequent District Compilation by Mr Magrath, C.S.; (4) The Collector's (Mr Drummond) Annual Administration Report for 1872-73; (5) Mr Wyatt's Survey Report on Sarkár Sáran (1843-47); (6) Annual Reports of the Inspector-General of Police; (7) Special Statistics furnished by the Inspector-General of Jails for 1857-58, 1860-61, and 1870, together with his Reports for 1870, 1871, and 1872; (8) Special Statistics furnished by the Director-General of Post Offices; (9) Statistics compiled from the Reports of the Director-General of Public Instruction for 1855-57, 1860-61, and 1870-71; (10) Report on the Charitable Dispensaries of Bengal for 1871 and 1872; (11) Geographical Statistics furnished by the Surveyor-General; (12) The *Statistical Reporter* (Calcutta) November 1875 to May 1876.

Districts of Tirhut and Champáran, the boundary being again naturally formed by the river Gandak.

JURISDICTION.—Sáran formerly constituted one District with Champáran, and traces of this union are still apparent in the present state of the jurisdictions. The revenue areas of the two Districts were not finally separated until 1866; but the magisterial jurisdictions were first divided in 1837, when a Magistrate was stationed at Motíhárí. Sáran still retains marks of its original pre-eminence. The Judge of Sáran holds regular Sessions at Motíhárí in Champáran, and civil appeals from that District are also heard by him. The Sub-division of Sewán was first opened in 1848, and a second Subdivision at Gopálganj was sanctioned by Government in 1875.

GENERAL ASPECT OF THE DISTRICT.—Sáran forms a vast alluvial plain, bounded on three sides by great rivers and intersected by numerous *nadís* or water-channels, which flow in a south-easterly direction and carry off the drainage of the District. They run along levels higher than the adjacent country, which is therefore liable to inundation whenever the streams overtop their banks. Beneath these high banks lie the basins in which the surface drainage primarily collects, to be discharged into the running channels at a lower stage in their course.

The District takes the shape of an isosceles triangle. The base, which is very irregular, lies towards the north-west; the equal sides are formed by the Gandak, and by the Ghagrá and the Ganges; and the apex is at the south-east corner formed by the junction of the Gandak and the Ganges, at Sónpur. From this spot the levels slope very gently up towards the western parts of the District. The height of Kochai Kot, in the north-western corner, is 222·51 feet above mean sea level; while Sónpur is only 168·32 feet, giving a difference of 54·19 feet. The whole District is beautifully wooded. Mango-topes abound, and the people have a passion for planting them. It is said, indeed, that the rainfall at Chhaprá is gradually increasing, owing to the number of groves with which the town is being surrounded. The lower levels are but sparingly used for rice cultivation. High rice lands predominate; and on these, indigo, opium, wheat, barley, and pulses are also grown. As in Tirhut, the soil in many places is saliferous, and the extraction of saltpetre affords employment to the Nuniyás, a poor and hardy race. There is little or no waste land, and the District has long been noted for the high state of its cultivation. The wide expanses of low lands along the banks of the

rivers produce magnificent *rabí*, or cold weather crops. The autumn or *bhadaí* crop is rendered precarious, by the rivers often overflowing their banks at the harvest season. The north of the District is now, however, completely protected by the Gandak embankment; and a scheme for the erection of similar works on the Ganges and Ghagrá has been proposed. Until this scheme is carried into execution, large tracts of country will continue liable to be submerged, either by the rivers directly overflowing their banks, or by their flood waters forcing their way up the *nálás*, which discharge themselves into the large rivers. At the same time, it is open to question whether the complete exclusion of the river water is an unmitigated benefit.

ELEVATED TRACTS.—There are no hills in Sáran; but here and there small elevated tracts may be seen, a few feet higher than the surrounding country. These are often the sites of deserted villages.

RIVER SYSTEM.—The rivers which are navigable all the year round for large boats are the Gandak, Ganges, and Ghagrá. The smaller *nadís*, many of which dry up in the hot weather, comprise the Sundí or Dáhá, Jharáhí, Gandakí, Gangrí, Dhanáí, and Khatsá, which all ultimately fall into the Ghagrá or the Ganges.

THE GANGES forms the southern boundary of the District from about a mile below Revelganj, where it is joined by the Ghagrá, to the confluence of the Gandak at Sónpur. In the cold weather, its width is about one mile on an average; but in the rains it extends far beyond this limit, and is often nine or ten miles broad. Great changes seem to have taken place in its course since 1849, when it was surveyed from Patná upwards to its junction with the Ghagrá. The maps of that date mark this junction at a spot half-way between Mánjhí and Revelganj, or several miles above the present confluence, which takes place one mile below Revelganj. The sails of boats in the Ganges can be seen from that place, across a broad strip of what is now a cultivated *diárá*. Another channel, however, leaves the main stream before the junction, and re-joins it nearly opposite Dáriáganj. Between this *sotá* or small spill-channel and the main river, there is a large tract of sand, which is under water in flood time, but nearly, if not entirely, dries up in the cold and hot weather. During floods, it is possible to sail from Chhaprá to Arrah. At present the Ganges is about a mile to the south of Chhaprá, but formerly it flowed much nearer to the town, whose trade has suffered in consequence of the change. Besides the *diárá* already mentioned opposite Revelganj, there are numerous other sand banks and islands

of considerable size in the bed and along the banks of the river; but it is not necessary to describe their position, as they are liable to extraordinary changes in each successive year. A large boat traffic is conducted on the Ganges, of which details will be given in the section upon "Trade." The principal trade marts are Chhaprá, Gultanganj, and Dariáganj. There are ferries at Telpá *ghát*, Sherpur, Pánápur, and Mohendrá *ghâts*.

As a rule, the banks from Sónpur to Chhaprá are high and above the flood level; but the lowlands which lie behind these banks are regularly inundated every year. The floods force their way through the openings in the banks made by the small *nálás*, and so find their way over the fields.

THE GHAGRÁ (GOGRA) OR DEHWÁ forms the south-western boundary of the District from near Ghiáspur factory to its junction with the Ganges, a mile below Revelganj. The principal places on its banks are Revelganj, the largest *bázár* and trade centre in the District; the police station of Mánjhí; and Domaigarh, where boats are built and large quantities of *sál* wood are sold. The course of the Ghagrá is liable to great alterations. In 1872, a change in the main channel necessitated the transfer of 7 *diárás* to Azímgarh District. The set of the current is supposed to be now gradually receding from Revelganj towards the south, in which case that mart will lose its present important position. In many places the banks are high; but the Ghagrá, like the Ganges, inundates the country by forcing its way up the small *nadis*. Its total length in Sáran District is about 55 miles. The navigation is easy, and a large river-borne trade is carried on between Lower Bengal and Gorakhpur and Oudh. A detailed description of the banks of this river will be given subsequently, in the section that treats of Embankments.

THE GANDAK forms the north-eastern boundary of the District from the village of Khargaulí to Sónpur, where it falls into the Ganges—a distance in a straight line of nearly 95 miles. It is a snow-fed stream, issuing from the hills at Tribení *ghát*, in the north-west of Champáran; but very soon afterwards it acquires the character of a deltaic river. Its banks are generally on a higher level than the adjacent country, a fact which has had considerable influence on the prosperity of Sáran District, as the floods often overtop the banks and inundate large tracts of land. It has no tributaries in its course through the plains; and the drainage of the country generally sets not to it but from it, being conveyed away by several *nadis*, which

cross the District, and ultimately make their way into the Ganges. Where any drainage does fall into the Gandak, it may be presumed to be due to the shifting nature of its channel, which had changed before the silting up process was completed. Of all snow-fed streams west of the San Kusí, the Gandak pours the largest volume into the Ganges. According to Captain Jeffrey's report on the proposed irrigation scheme from the Lower Gandak (from which most of this description has been taken), it reaches its lowest level towards the end of March, when the discharge down one deep and narrow channel was found to be 10,391 cubic feet per second. Earlier observations gave a minimum of 14,000 feet per second. During floods, the highest volume recorded is 266,000 cubic feet per second. That its flood level is affected by the Ganges' floods, is proved by the circumstance that the Gandak never rises more than 13 feet above summer level at a point 35 miles from the confluence; whereas at Sónpur the rise is 22 feet, decreasing gradually up to the 35th mile.

The course of the Gandak is well adapted for down-stream navigation. There are no important river marts on its banks in Sáran, and most of the traffic is carried on below Sattar *ghát*. The current is very rapid, and navigation up-stream very tedious and dangerous. In the rains, boats of 1000 *maunds* can get up as far as Lálganj in Tirhut, but half loads can only be carried when going against stream. The boats vary from 400 to 800 *maunds* burthen. Their dimensions, as ascertained by the average of several measurements, are as follow:— For boats of 400 *maunds:* draught when loaded, 4 feet; mean length, 37 feet; width of beam, 12 feet; width of thatch, 15 feet. Boats of 500 *maunds:* draught when loaded, 4 feet 2 inches; length, 42 feet; width of beam, 13 feet; width of thatch, 16 feet. Boats of 600 *maunds:* draught when loaded, 4 feet 4 inches; length, 42 feet; width of beam, 14 feet; width of thatch, 17 feet. Similarly, a boat of 700 *maunds* draws 4 feet 6 inches; has a mean length of 47 feet; a width of beam of 15 feet; and width of thatch of 18 feet. A boat of 800 *maunds* draws 4 feet 7 inches; has a mean length of 56 feet; a width of beam of 16 feet, and a width between thatch of 91 feet. The rates charged by country boats going up stream are 8 *pies* (1d.) per ton per mile, and down stream 5 *pies* (⅝d.). Snags are said to be common in places; and opposite Haraulí, in Tirhut, a large bed of *kankar* extends directly across the bed of the river, contracting the stream into a narrow and deep channel. While the irrigation-navigation scheme was under consideration, a register of boats passing up and down the

Gandak was kept for four months in 1868, from March to June inclusive, with the following results. Up traffic: 834 empties, 447 salt cargoes, 6½ betel nut, 46½ pulses, 19 indigo seed, 26½ iron, 96½ sundries, 5 piece goods; total, 1481 up-cargoes. Down traffic: turmeric 48 cargoes, opium 89, fuel 51, maize 62, hides 58, rice 54½, oilseeds 124½, saltpetre 189, bamboos 118, *jhawá* 51½, straw 79½, timber 278, sugar 42, tobacco 4, *chiná* 3, ginger 2, potatoes 4, sundries 362; total, 1620 down cargoes, giving 26,300 tons as the total exports for those four months. The principal *ghâts* or landing places are Sálimpur, Sattar, Sarangpur, Sohánsí, Sohágpur, Rewá, Barwá, Saryá, and Sónpur.

On the Sáran side of the Gandak an embankment extends continuously from Sónpur to the extreme northern corner of the District. In some parts it is protected by a second outer *band*, which renders cultivation between the two secure, and utilises land which would otherwise be annually submerged. Up to Sadáwá factory, the main embankment varies in distance from a quarter to half a mile from the deep stream; but above that place the Gandak has wandered much more, and according to the Survey maps it is in some places seven miles distant from the artificial line. The river has several times broken through this embankment. The last inundation, in 1872, was due to a subsidiary *bandh* having been demolished by order of the superintending engineer, who feared that its retention endangered the safety of the main embankment. The result was the inundation of a tract which had remained free for more than thirty years.

THE JHARÁHÍ *nadí* rises at Manpurá, in Gorakhpur District, and first touches Sarán near Koesá *band*. After passing through *parganá* Koárí, it falls into the Ghagrá near Daraulí, after a total course of 52 miles, of which 40 are in this District. Among the places it passes are Husepur and Myrná, but it conveys little or no traffic.

THE KHANWÁ *nadí* is entirely fed from large *chaurs* in Gorakhpur. It sends off a branch at Rewá, on the boundary between Sáran and Gorakhpur, near the village of Kátwá, 6 miles from its source. This branch forms the boundary of the District for 6 miles to Kodiswá, where it rejoins the parent stream. From Kodiswá the Khanwá *nadí* continues to form the boundary for 4 miles to Mohanpur, from which place it flows for 10 miles in Sáran. It then re-enters Gorakhpur and flows through that District to Mahyá, where it again forms the Sáran boundary up to Dumriá. The total length is 56 miles, and it finally falls into the Dáhá *nadí*. At Rání *ghát*, the actual running water is about 13 yards wide, while the width from bank to bank is 78

yards. At Gahyárpur *ghát* the breadth of the water is 37 yards, and the depth about 3 feet, while the banks are 150 yards apart. For 12 miles above Kodí-Siddhí the stream is never dry, and boats of 300 *maunds* can always reach that village, to which there is a good towing path. The banks are very high, and except in one or two places are not topped by floods. The water is but little used for irrigation, owing to the great lift which is necessary. An embankment is required at Syámnagar. The principal cargoes carried on the *nadí* are salt, tobacco and grain of all kinds.

THE DÁHÁ *nadí*, also known as the Sundí, rises near the large village of Kochái Kot, a little to the south of the Gandak embankment; and after passing Mírganj, Sewán, and Andar, flows into the Ghagrá at Domaigarh, about 5 miles to the north-west of Mánjhí *thánd*. At present, its source is about 6 miles distant from the Gandak, but prior to the construction of the Gandak embankment it was fed from that river. Its channel, even in the dry season, can be distinctly traced up to the embankment near Parmanand Pattí; and it has been proposed to restore the connection by inserting a sluice, and allowing the Gandak waters to enter the old bed. Though fed by numerous small streams, this *nadí* runs dry in the hot weather above Piprauli, but never below that place. It overflows its banks at several places, and causes much damage at Jegná and Darái. Embankments, however, have been constructed with some success to protect the first mentioned village. These inundations are due to the flood water of the Ghagrá finding its way up and forcing back the stream of the *nadí* as far as Champái, 16 miles from the junction of the rivers. From 2 miles above Sárámusá to Sirsiá, the banks are from 15 to 30 feet wide, but below Sirsiá to Trimohiní *ghát* they are much further apart. They are for the most part from 4 to 6 feet high, and the bed of the stream is cultivated. At Badmájamí it is 100 yards wide. Navigation is carried on as far as Sewán, 31 miles above the junction of the *nadí* with the Ghagrá, but it is a good deal impeded by some low bridges. The total length of the stream is 60 miles, but its course is very tortuous. Its slope is 0·8 feet per mile, and its velocity 352 yards per hour or ·29 feet per second. There is no towing path. During the rains it rises and falls very rapidly. The water is utilised for irrigation nearly the whole way down to Sewán, *dal* lifts being met with at about every 200 yards in the upper reaches; but as the stream grows broader they become fewer in number, and cease altogether after Sewán.

THE GANDAKI *nálá* is one of the most important drainage channels in the District. It formerly had its origin in a *sotá* or spill channel of the Gandak, before the embankment was made; and this channel is still visible up to Kararíá, on the ninety-sixth mile of the embankment. It flows in a south-easterly direction through the District, taking the name of the Máhí *nadí* at Sítalpur, and finally falls into the Ganges near Sónpur. The principal places it passes are Gopálganj, the site of the new Subdivisional station, Chaukí Hassan, Rámpur, Khorám, Gurkhá, and Sítalpur. When the Ganges is in flood, its backwaters force their way up to Gurkhá, where the Rewá *ghát* road crosses the *nadí* by a large bridge; and nearly the whole country on its south bank up to Díghwárá is laid under water. In the hot weather it runs nearly dry; but there are springs in its bed, which the cultivators utilise by throwing up *bandhs* or embankments, to retain the water. The channel is generally well defined and straight, though it winds a good deal at Mánjhi, Jojápur and Saryá. The natives say that, before the Gandak embankment was thrown up, this channel was navigable all the way up to the Gandak; but now boats of 1000 *maunds* can get no higher than the Gurkhá bridge in the rains. Its total length is 90 miles, in which distance it falls 80 feet, equal to a fall of ·834 feet per mile. The banks are not on the same level; where one is high, the other is low; and despite embankments in several places, the *nálá* occasionally overflows. Its discharge at Dodylá near Sónpur on the 6th October 1874, was found to be 121,976 cubic feet per second; and at Gurkhá on the same date, 57,825 cubic feet per second. It has several feeders, which are used for irrigating rice; the principal of these is the Dhanáí.

THE DHANAI *nadí* has its source at the 77th mile of the Gandak embankment at Rupancháp, and was formerly fed from the Rupancháp *sotá* or spill channel of the Gandak, before the construction of the embankment. Old villagers say that it was then navigable for boats of 300 or 400 *maunds* throughout its entire course. It runs in a south-westerly direction, and joins the Gandakí *nálá* at the village of Paraulí, a distance of about 50 miles from its source. In the hot weather it is entirely dry, and the villagers dig wells in its bed from 3 to 9 feet below the surface. *Bandhs* are also thrown across in some places, where the bed is cultivated for spring-crops. The banks are low, and embankments few, and the floods do much harm. There are several bridges which impede navigation. The average fall is

1 foot per mile, and the course is very tortuous The principal places on this stream are Baraulí, Barhogá and Basantpur

The GANGRI is also a tributary of the Gandakí This stream rises near Bandhaulí, on the Gandak embankment, and was doubtless fed by that river before that work was constructed After flowing some distance to the west, it turns southwards, and passing Rájpatí factory, flows on past Mashrak, where it crosses the Chhaprá Bandhaulí road It finally joins the Gandakí *nalá* at Sitalpur, after a total length of fifty miles

THE KHATSÁ *nadi* is a tributary of the Gangrí It also rises on the embankment near Ramkolá factory, and joins the Gandak at Bláwantharpur In some places it is embanked, but not so strongly as could be wished Its total length is twenty-four miles Both this stream and the Gandakí are very similar in character to the Dhanáí

ALLUVIUM AND DILUVIUM are constantly taking place along the banks of the large rivers—the Ganges, Ghagrá, and Gandak One bank of the river, on which the current strikes, is generally high and abrupt, while the other is shelving, but these characteristics are generally reversed in a short space of time The high bank is gradually eaten away, and the current then turns to the opposite side, where a similar process is repeated Further down, large sandbanks form one year, and are swept away the next, sometimes making changes in jurisdiction necessary Thus, in 1872, it was found that the deep stream of the Ghagrá had transferred seven *diárás* from Sáran to Azímgarh, these were Harnátán, Darauli, Máhájí, Misraulí, Kantolá, Amarpur and Karmolá, which paid a total annual revenue of Rs 1,320. It is said that the river Ghagrá is now gradually receding from the town of Revelganj, as the Ganges has already done from Chhaprá

THE BEDS of the rivers are generally sandy, while the banks are cultivated as near to the water's edge as possible Along the channels of the large rivers, there are often wide expanses of low lands, which are flooded in the rains, but lie uncovered during the cold weather. At that time they are sown with *rabi* crops, which always turn out well, owing to the rich deposit of silt annually brought down In some places during the dry season, there is often a belt of scrub jungle and sand between the river and the cultivated fields

LAKES AND MARSHES —Lakes, properly so called, do not exist in Sáran District But in the Board of Revenue Statistics for 1869, the following "lakes" are mentioned —(1) Bahiárá, 9 miles long, water

good; (2) Bandailá, 4 miles long by 2 broad; (3) Chatrá, ½ mile long by ½ mile broad, water good; (4) Dántí, 1 mile long by 1 broad, water good; (5) Dhargat, 2 miles long by 1 broad, water good; (6) Jhore, 2 miles long by 1 broad, water good; (7) Sureká, 1 mile long and 200 yards broad, water good. These may be more properly termed *jhils* than lakes. The largest *chaur* is known as the Hardeá *chaur*, which extends from Sónpur 20 miles along the Gandak embankment, with a breadth varying from 2 to 5 miles, and a depth of from four to thirteen feet in the highest freshes. When the Ganges is in flood, the backwaters are forced into this *chaur*, through the Máhí *nadí*. Its drainage is urgently required, as the Gandak embankment is rendered practically useless for the 20 miles along which the *chaur* extends.

There are no canals or artificial water courses.

THE LOSS OF LIFE BY DROWNING during the Ten Years 1860-69, is thus returned by the Police.

	Men.	Women.	Boys.	Girls.	Total.
1860,	37	19	31	15	102
1861,	32	41	36	26	135
1862,	31	69	41	23	164
1863,	85	105	25	10	225
1864,	64	78	18	13	173
1865,	41	115	64	49	269
1866,	68	185	25	25	303
1867,	121	139	75	47	382
1868,	48	122	44	53	267
1869,	38	111	66	58	273
Total,	565	984	425	319	2293

At least 90 per cent. of these deaths were caused by falling into pits and wells. It seems strange that there should be so large an excess of women drowned over men, while the number of boys drowned is greater than that of girls. The above figures, however, represent but a small number of the deaths which really are due to this cause. In 1867 the numbers were exceptionally large, on account of the heavy floods which took place in that year.

RIVER TRAFFIC.—On this head the Collector reports, "All the towns along the banks of the rivers Ghagrá and Ganges may be said to depend greatly on the river traffic;—that is to say, they all contain

a population which is principally employed in exporting goods to various places by boats. Daridganj, Gultanganj, Revelganj, Mánjhí, Siswán, Daraulí, and Guthní, all contain a larger or smaller population engaged in this export trade." These places do not support a large population of resident boatmen ; on the contrary, the bulk of the carrying trade is in the hands of Bengalís, who bring up rice, salt, and cloth, and take back return cargoes of oil-seeds and saltpetre. On the Gandak, the only marts of any importance are Sálimpur and Sattar *ghâts*, where a good deal of grain traffic is carried on.

BOATS.—The boats used on the Sáran rivers are principally of the following descriptions—(1) The *ulakh* has a sharp bow and a rounded side ; (2) the *melní* is a boat similar to the *ulakh*, and must be carefully distinguished from the Tirhut *melahní*, which is a flat-bottomed boat, of a rectangular shape, used for ferries, and where the water is shallow, and of a low velocity ; (3) the *patilâ* comes from the west ; it is a very broad boat, and does not draw much water ; (4) the *ahainá* and (5) *guriá* also come from the west ; (6) the *dinghí* and (7) *pánsí* are small ferry boats.

IRRIGATION is resorted to wherever the means are present, either from wells or *nálás*. The depth of subsoil water varies in different localities, and also according to the season. Out of three returns which were obtained on this subject, one gave the average depth at from 10 to 20 feet, another at from 20 to 24 feet, and a third at from 24 to 28 feet below the surface. The contrivances for raising water are simple. One is a well, with a leathern bucket hung on a rope, which passes over a pulley, and is attached to two bullocks, which run down an incline and pull up the bucket when filled. A second method is the erect pole, with a bamboo balanced on it, supporting a bucket at one end and a lump of mud at the other. According to a third method, the hollowed-out trunk of a tree is lowered into a stream, and the water being raised, is guided to where it is wanted. By another contrivance the water is raised by a reed basket scoop, which two men work by ropes attached to each end. If the water is near to the field the cost of irrigation is about 12 *ánnás* per *bighá* ; if distant, R. 1. Sometimes the water has to be raised by two successive stages before the cultivator can irrigate his land. The quantity used is generally about 250 *maunds* per *bighá*. Water is also let through sluices in the Gandak embankment.

River water is nowhere utilised for turning machinery.

FISHERIES—The fisheries on rivers and the deeper swamps are

very valuable, especially those on the river Ghagrá. The most common kinds of fish are the *ruhi*, *mahsir*, *arwárí* or mullet, *piyás*, *barárí*, *bachwá*, *ghoghli*, *garai*, *chalwá*, *hilsá*, *punthi*, and *bálm*. There are no regular fishing villages in Sáran District; a few fishermen generally reside in each village, who supply the wants of all. In the larger villages where many Mállás live, they generally have their houses in a distinct *tolá*, but nowhere occupy a distinct village.

In 1871 the Collector estimated the number of fishermen in the District at 10,000. The Census Report of 1872 classifies the numbers belonging to Hindu boating and fishing castes as follow:—Bánpar, 32; Gonhrí, 14,456; Keut, 46; Mállá, 21, 849; Mariári, 118; Suráhujá, 239; Temar, 99; Tior, 1513; total, 38,352, or about 1·3 per cent. of the District population. In the Occupation Returns, under the heading of "persons employed in fishing and boating," the following figures are shown—boat-men, 4828; boat-owners, 92; fishermen, 602; total, 5522.

In 1860, the Government fisheries on the Ghagrá and Ganges were settled in two blocks:—1. In the Ganges, from opposite Sherpur *ghát* to the mouth of the Ghagrá. 2. In the Gandak, from the point where the river leaves Gorakhpur District, to the point where it forms the boundary between Champaran and Tirhut. The first of these was settled for one year for Rs. 500, the second for Rs. 1600. The Board of Revenue, however, subsequently ordered that no settlement of the fisheries on the Gandak, Ghagrá, and Karamnásá, which in some parts of their courses are the boundaries between the Lower and the North-Western Provinces, should be made by the local officials of the Patná Division. A fresh Settlement was ordered to be made for that part of the Ganges which lay within Sáran District, and since then the rents have been as follow:—1861-62, Rs. 100; 1862-63 to 1864-65, Rs. 425; 1865-66 to 1867-68, Rs. 300; 1868-69 to 1870-71, Rs. 130.

Land Reclamation.—Many of the small rivers are embanked, with a view to the cultivation of *boro* rice. Besides the large marshes, there are several small *jhils* in the District, which might no doubt be easily reclaimed; but no attempt has been made to do so. It is questionable whether any advantage would accrue from their being brought under cultivation, as they form valuable reservoirs for water, which is used for irrigating the spring crops. The desirability of the reclamation of the Hardeá *chaur*, has been already alluded to.

Marsh Products.—Long-stemmed rice is grown in several deep-

water *chaurs;* the most common varieties being *kalaunjí*, *jasaríá*, and *umath*. The first variety, it is said, can keep pace in its growth with the ordinary rate of rising flood water. In the west of the District, the *narkat* reed is frequently seen; it is made into coarse matting of the same name, which is similar, though inferior, to the *dharmá* matting made in Calcutta. The *sirkí* reed is used for thatching and for covering carts. It is generally met with in dry situations.

THE DRAINAGE OF THE DISTRICT is from north-west to south-east, and is entirely discharged into the small *nadís*, of which a description has already been given. When an unusually heavy rainfall has occurred, these *nadís* are unable to carry off all the water, and large tracts of cultivated ground are inundated. The consequences are especially disastrous, when the mouths of the *nadís* themselves are stopped by high floods in the great rivers into which they flow.

MINERALS.—The minerals found in Sáran are Glaubers salt (*gulbar sorá*), and nodular limestone of excellent quality, which is found throughout the District, except in the north-west corner. It is used for metalling roads and is largely exported to Patná.

FOREST AND JUNGLE PRODUCTS.—There are hardly any forest products in Sáran, owing to the small area of jungle. The lac insect is found on the *pipal* tree, and it is estimated that about 200 *maunds* of this dye are annually exported. Shells are largely gathered for burning lime.

FERÆ NATURÆ.—Formerly, both leopards and tigers were very common in the District, but they have now completely disappeared. Wolves and wild pigs are still found, the latter abounding in the low scrub jungle which is met with on *diárás*. Wolves carry off a good many children, and sometimes attack sheep. There are many snakes, the principal being the *dhámin* (cobra), and the *karáit*, both very deadly. No rewards are offered for snake killing. Crocodiles are common in the large rivers. Among game birds are the quail, wild duck, snipe, and plover, as well as partridges, ortolans, and green pigeons. The natives eat all sorts of game, besides doves, paddy birds (*bakúlá*) Bráhmaní ducks, common ducks, and coots.

A list of the principal fish has already been given. The *mahsír* is the most esteemed. It grows to a large size, and its flesh has a good flavour, something like the cod. The *ruhi* and *piyás* are also good when caught in the rivers. The *arwárí* is a small and delicate kind of mullet, which always moves on the top of the water.

The following statement shows the sums that have been paid in rewards for the destruction of wild beasts for the ten years from 1860 to 1869:—1860 none; 1861, one wolf, Rs. 10; 1862, none; 1863, one wolf, Rs. 5; 1864, none; 1865, four wolves, Rs. 14; 1866, seven wolves, Rs. 12; 1867, three wolves, Rs. 3; 1868, five wolves, two leopards, Rs. 21, 12.; 1869, three wolves, one leopard, Rs. 20, 8.

The following shows the alleged number of deaths from wolves and snake bites during the same period of ten years:—

Year.	No. of Deaths by Wolves.	Snakes.
1860	9	3
1861	3	2
1862	9	2
1863	55	3
1864	7	4
1865	10	7
1866	8	9
1867	30	25
1868	71	67
1869	29	89
	231	211

Total deaths, 442.

EARLY ESTIMATES OF THE POPULATION.—Several attempts have been made in Sáran at an enumeration of the people. In 1800, the Collector, Mr N. Sturt, estimated the number of towns and villages at 7232; the number of houses at 154,000; and thus, calculating 6 to a family, the total population at 1,104,000. This estimate included the present District of Champáran, which was not separated from Sáran until 1837. In 1843, Mr Wilkins, the Magistrate, ordered a rough census to be taken through the police. The number of people in each house was assumed to be 5·5. The number of houses was returned at 250,221, and the population at 1,376,215, showing 527 persons per square mile. Similar enumerations, producing almost the same results, were undertaken in 1847, 1854, and 1855. In 1860, the number of people, calculated from the number of houses, was returned at 1,271,729.

In December 1869 and January 1870, a Census preparatory to the general one of 1872 was taken by the Police, based as usual on the number of houses, and the number of persons in each. The houses

were returned at 223,054, and the population at 1,223,713, being at the rate of about $6\frac{1}{2}$ persons to each house. The Census of 1872 shows that 7 is the average number per house. A misconception as to the proper meaning of the word "house," may have caused the inclusion of what were really two houses under one entry.

A partial Census of some of the more important towns and villages was taken on the morning of the 26th of May 1869. The results, as compared with those obtained in 1872, were as follow:—Chhaprá and Gultanganj, 1869, 45,742; 1872, 46,274. Revelganj, 1869, 11,968; 1872, 13,415. Mánjhí, 1869, 4,660; 1872, 5,747. Mahárájganj, 1867, 2843; 1872, 2119. Sewán, 1869, 10,084; 1872, 11,099. Gúthní, 1869, 3643; 1872, 4379. Hatwá, 1869, 2,483; 1872, 2,546. Mashrak, 1869, 3,490; 1872, 3,906. Hasanpurá, 1869, 3269; 1872, 2,829. Amnaur, 1869, 2,618; 1872, 2,257. Dighwárá, 1869, 4,613; 1872, 3,878.

CENSUS OF 1872.—A much more accurate Census was taken in 1872, when all previous estimates were found to be far below the truth. This enumeration was almost wholly effected by the agency of the village accountants or *patwáris*, whose services have since been utilised in the collection of agricultural statistics. The following account of the agencies employed has been slightly condensed from the Collector's report.

"The *patwáris* were summoned three times. The first time, each man had to write out a copy of the enumerator's form, and to fill this up properly; and he received instructions. With these forms they returned to their villages, and filled in first only the name of the head of the house, leaving space for the other members. The second time they came to head-quarters, they were examined as to how they had done this, and their answers seemed to show that they understood their duty. The third time, they received the printed enumerator's form, and were again shown what was necessary. The police undertook the enumeration of the floating population and of the travellers. An educated policeman was deputed from each *thánd* within whose jurisdiction any river-bank lay; and he proceeded along the bank, stopped any boats, and counted the people who were inside. Constables were stationed on roads to intercept all travellers. To prevent persons being counted twice, tickets were supplied. The houses in municipalities were divided into compact blocks, sufficiently small to admit of an accurate enumeration of the inhabitants.

"The Census was taken throughout the District on the evening

of the 25th January 1872. There is every reason to believe that the results are correct. As far as can be ascertained, the system of enumeration adopted was correctly understood and properly carried out. No sort of opposition was offered, but there was a general belief that the undertaking was connected with a new tax. The cost of taking the Census was only Rs. 670."

DISTRIBUTION OF POPULATION.—The District of Sáran has an area of 2654 square miles, and contains a population of 2,063,860 persons, inhabiting 293,524 houses. If we except the metropolitan Districts of Húglí and the Twenty-four Parganás, Sáran is the most densely populated District in Lower Bengal, having a population of 778 per square mile. The Sadr Sub-Division contains 859 persons to the square mile, while the pressure in Sewán is 692. In the three *thánás* of Dighwárá, Mánjhí, and Mashrak, all in the Sadr Sub-division, the average density exceeds 900; while in Mashrak alone, there are actually 984 persons to the square mile. The *thánás* where population is least dense are Barágáon and Baraulí, where the rate per square mile is 605 and 620 respectively.

The females exceed the males by 70,494, or 3·4 per cent. The Collector explains this excess by the fact that a large number of men in Sáran District go out in service, and are employed as soldiers. Previous to the Mutiny, it is said that as many as 10,000 sepoys were natives of this District. The excess of females is principally confined to the Sadr Sub-division, where it reaches the proportion of 5·9 per cent.; while in the Sewán Sub-division it is only ·6 per cent. In the Sadr Sub-division again, the excess is most marked in the Dighwárá and Parsá *thánás*, where the females are more numerous than the males in the proportion of 9·2 per cent. and 7 per cent.; while in Basantpur the excess is only 4 per cent. The small proportion of males in the first mentioned *thánd* may be accounted for, according to the Collector, by the nearness of Patná and the Sháhábád Canal works; while, again, many of the males are boatmen and Kahárs, whose duties take them away from their houses. The Collector can assign no reason why Parsá should be inhabited by more females than males, unless that which is afforded by the circumstance that it is largely populated by Ahírs of the worst class, who are known to be constantly absent on thieving expeditions in Tirhut and Champáran. Of the whole population only 11·7 per cent. are Muhammadans, who are most numerous in the Sewán *thánd* of the Sewán Sub-division. The Table on the opposite page illustrates the distribution of the population, &c., in each Sub-division and police circle.

Abstract of the Area, Population, &c., of each Sub-Division and Police Circle of Sáran District, 1872.

Sub-Division	Police Circle or *Ahad*	Area in square miles.	Number of villages, *mauzás*, or townships per square mile	Number of houses.	Total population	Averages according to the Census Officers: Persons per square mile.	Villages, *mauzás*, or townships per square mile	Persons per village, *mauzá*, or township.	Houses per square mile	Persons per house
Chhaprá	Chhaprá	309	370	35,917	236,986	767	1·20	641	116	6·6
	Dighwárá	116	212	18,663	107,338	925	1 83	506	161	5 8
	Prasá	205	508	29,908	222.360	839	1·92	438	113	7·4
	Mánjhí	151	225	17,208	136.063	901	1 49	605	114	7·9
	Mashrak	274	501	35,526	269,593	984	1·83	538	130	7·6
	Basantpur	246	412	26,039	197,111	801	1·67	478	106	7·6
	Sub-Divisional Total	1361	2228	163,261	1,169,451	859	1·64	525	120	7·2
Sewan	Sewán	340	588	40,190	282,185	830	1·73	480	118	7·0
	Daraulí	281	471	26,392	201,836	718	1·68	429	94	7·6
	Barágáon	422	768	40,441	255.457	605	1·82	333	96	6·3
	Baraulí	250	295	23,240	154,931	620	1·18	525	93	6·7
	Sub Divisional Total	1293	2122	130,263	894,409	692	1·64	421	101	6·9
	District Total	2654	4350	293,524	2,063.860	778	1·64	474	111	7·0

POPULATION CLASSIFIED ACCORDING TO SEX, AGE, &c.—The total population of Sáran consists of 2,063,860 souls, viz., 996,683 males, and 1,067,177 females. The proportion of males in the total District population is 48·3 per cent.; and the average pressure of the people upon the soil, 778 per square mile. Classified according to religion and age, the Census yields the following results:—Hindus; under twelve years of age, males, 343,597, and females, 312,331; above twelve years, males, 536,889, and females, 629,231. Muhammadans; under twelve years, males, 46,164, and females, 41,170; above twelve, males, 69,888, and females, 84,368. Christians; under twelve years, males, 23, females, 20; above twelve years, males, 116, females, 48. Other religious denominations not separately classified; under twelve years, males, 2, females, 3; above twelve years, males, 4, females, 6. Population of all religions; under twelve years, males, 389,786, and females, 353,524; above twelve, males, 606,897, and females, 713,653. The per centage of children not exceeding twelve years of age in the population of different religions is as follows:—Hindus; proportion of male children, 18.9 per cent., and of female children, 17·1 per cent.; total proportion of children of both sexes, 36·0 per cent of the total Hindu population. Muhamadans; proportion of male children, 19·1 per cent, and of female children, 17·1 per cent.; total proportion of children of both sexes, 36·2 per cent. of the total Muhammadan population. Christians; proportion of male children, 11·1 per cent., and of female children, 9·7 per cent.; total proportion of children of both sexes, 20·8 per cent. of the total Christian population. Other religious denominations; proportion of male children, 14·3 per cent., and of female children, 28·6 per cent.; total proportion of the children of both sexes, 42·9 per cent. of the total "other population." Population of all religions; proportion of male children, 18·9 per cent.; and of female children, 17·1 per cent.; proportion of children of both sexes, 36·0 per cent. of the total District population.

INFIRMITIES.—The number of persons afflicted with infirmities in Sáran District is thus returned in the Census Report—Insane; males, 89, females, 7; total, 96, or ·0047 of the total population. Idiots; males, 224, and females, 28; total, 252, or ·0122 of the total population. Deaf and dumb; males, 660, females, 100; total, 760, or ·0368 of the total population. Blind; males, 737, and females, 166; total, 903, or ·0438 of the total population. Lepers; males, 656, and females, 33; total, 689, or ·0334 of the total population.

It is a curious circumstance that, although the females number more than one-half of the total population of the District, out of the total number of persons afflicted with the above-mentioned infirmities, only about one-eighth are women. The total number of male infirms amounted to 2366, or ·11 per cent. of the total male population; while the number of female infirms is only 334, or ·01 of the total female population. The total number of infirms of both sexes is 2700, or ·1308 per cent. of the total District population.

The paragraphs showing the occupations of the people, given in the District Census Compilation, are here omitted, as they do not stand the test of statistical criticism.

PARTIAL CENSUS IN 1874.—In the beginning of 1874, when the famine advances in Mánjhí *thánd* were being carried on, a Census was taken in that *thánd* with the aid of the relief organisation. The results were the following, as compared with the general Census of 1872:—

	1872.		1874.	
Men, . .	39,964		44,218	
Boys, . .	25,216		25,378	
		65,180		69,596
Women, .	49,019		49,099	
Girls, .	21,864		21,979	
		70,883		71,078
Total, .		136,063		140,674

The excess of men found in 1874 is explained by the fact that, in the enumeration of that year, both the resident and non-resident members of the family were included, while the latter were omitted in the general Census.

ETHNICAL DIVISION OF THE PEOPLE.—The following table is taken from the District Census Compilation of Mr Magrath, C.S.:—

NAME OF NATIONALITY, TRIBE, OR CASTE.	NUMBER.
I.—NON-ASIATICS.	
EUROPEANS.	
English	46
Irish	9
Scotch	25
Welsh	8
French	4
German	3
Total,	95
II.—MIXED RACES.	
Eurasian	29
Total	29
III.—ASIATICS.	
A.—Other than Natives of India and British Burmah.	
Nepálís	16
Total	16
B.—Natives of India and British Burmah.	
1.—ABORIGINAL TRIBES.	
Bhar	7,647
Dhángar	37
Kánjar	36
Kharwár	25
Nat	51
Total	7796
2.—SEMI-HINDUISED ABORIGINALS.	
Arak or Baheliyá	52
Barí	5,044
Baurí	9
Bhuiyá	63
Bind	18,429
Chám	905
Chamár	94,844
Dom	7,466
Dosádh	73,046
Gangauntá	74
Hárí	42
Mihtár, &c.	3,293
Musáhar	5,317
Pásí	4,767
Rajwár	117
Total	213,468
3.—HINDUS.	
(1) *Superior Castes.*	
Bráhman	158,109
Rájput	225,873
Total	383,982
(2) *Intermediate Castes.*	
Bábhan	88,046
Bhát	3,659
Kathak	327
Káyasth	47,640
Kishanpachhí	4
Total	139,676
(3) *Trading Castes.*	
Agarwálá	617
Agrahrí	1,080
Banyá	8,509
Barnawár	5,585
Jámanpurí	1,352
Kasarwání	1,008
Kasandhán	78
Khatrí	459
Mahurí	72
Márwárí	13
Nauniyár	1,289
Rástogí	1,308
Rauniyár	5,411
Sarawák	
Sinduriyá	1,141
Total,	27,915

Name of Nationality, Tribe, or Caste.	Number.
(4) *Pastoral Castes.*	
Garerí	7,070
Goálá	238,749
Total	245,819
(5) *Castes engaged in preparing Cooked Food.*	
Halwáí	1,105
Kándu	111,921
Total	113,026
(6) *Agricultural Castes.*	
Bárui and Támbulí	10,963
Balindar	88
Kaibartta	6
Kámkar	5,121
Koerí	141,209
Kurmí	100,790
Málí	4,691
Total	262,868
(7) *Castes engaged chiefly in Personal Service.*	
Amánth	102
Dhánuk	15,516
Dhobí	15,122
Hajjám or Nápit	29,022
Kahár	26,445
Total	86,225
(8) *Artisan Castes.*	
Barhái (carpenters)	16,724
Kánsárí and Thatherá (brazier)	817
Kumár	21,911
Láherí	617
Lohár (blacksmith)	38,449
Rangsaz (painter)	7
Sonár (goldsmith)	20,157
Sunrí (distiller)	24,835
Telí (oilman)	55,138
Total	178,655

Name of Nationality, Tribe, or Caste	Number
(9) *Weaving Castes.*	
Dhuniyá	150
Jogí	1,039
Khatbe	1
Patuá	1,104
Tántí	4,806
Tattamá	3,360
Total	10,460
(10) *Labouring Castes.*	
Batár	620
Beldár	799
Nuniyá	65,854
Total	67,273
(11) *Castes engaged in Selling Fish or Vegetables.*	
Khatik	2,078
Turáhá	15,034
Total	17,112
(12) *Boating and Fishing Castes.*	
Bánpár	32
Gonhrí	14,456
Keut	46
Málá	21,849
Muriyárí	118
Suráhiyá	239
Temar	99
Tior	1,513
Total	38,352
(13) *Dancer, Musician, Beggar, and Vagabond Castes.*	
Ramjaní	47
(14) *Persons of Unknown or Unspecified Castes*	6,504
Grand Total of Hindus	1,577,914

Name of Nationality, Tribe, or Caste.	Number.
4. Persons of Hindu origin not recognising Caste.	
Aghorí	98
Atith	18,612
Vaishnav	3,777
Kabírpanthí	13
Nánakshábí	167
Sanyásí	179
Shaiva	23
Native Christians	83
Total	22,952

Name of Nationality, Tribe, or Caste.	Number
5. Muhammadans.	
Mughul	369
Pathán	11,420
Sayyid	3,710
Shaikh	43,030
Unspecified	183,061
Total	241,590
Total of Natives of India	2,063,720
Total of Asiatics	2,063,736
Grand Total	2,063,860

Hindu Castes.—The following brief description of each of the Hindu castes found in Sáran District has been principally condensed from Mr Magrath's account of the castes of Behar, given in the Census Report of 1872; the quotations come from this source, except where otherwise stated. The castes have been arranged in order, according to the rank they hold in local esteem. The numbers of each are taken from the Census Report.

(1) Bráhman; the caste highest in the social scale. Its members form the priesthood, and are also largely employed as ministerial officers and in respectable posts, such as *gumáshtás*, etc. Many also are *zamínddrs*. Number in 1872, 158,109. The following tribes of Bráhmans are found in Sáran District:—*Gaur*, *Sándil*, *Kanaujiyá*, *Jádurbedí*, *Gautama*, *Sakaldípi*. These are divided into *Bájpai*, *Páthak*, *Ojhá*, *Dobe*, *Chobe*, *Misr*, *Tewári*, *Upádhyáya*, *Pánde*, *Sukul*. Among these, the *Gaur*, *Gautama*, and *Sándil* Bráhmans rank highest.

(2) Rájput; number in 1872, 225,873. This, the warrior caste, seems to have its central home, so far as Bengal is concerned, in Sáran, extending from the plateau of the Kharwárs in Sháhábád to the *tarái* in the north of Champáran. Whole villages of Rájputs are found in this District; they work fairly, and when the men are absent, the women superintend the cultivation. Numbers of them leave the District to obtain employment as soldiers, *darwáns*, policemen, and peons. Their leader is the Damráon Rájá, whose home is in Sháhábád. The Kathariyá clan is found only in Sáran. They are supposed to be Kathariyá Rájputs of the *Gaur* tribe, some of whom settled in Gorakhpur. There are a few Kausik Rájputs of

the Lunar race, whose headquarters are in the neighbouring Districts of Azímgarh, Gorakhpur, and Gházípur. The Akbarpur Rájputs are supposed to belong to this tribe. There are also a few of the Kákán Rájputs, who are now chiefly found in Azímgarh and Gorakhpur. The tribes of Rájputs in Sáran are *Chauván*, *Chandel*, *Káhar*, *Lákat*, *Nikum*, *Rekwár*, *Kundwár*, *Bais*, *Páthánpúrí Bais*, *Kus Bhauriná*, *Jádu*, *Salankí*, *Nágbansí*, *Sonbansí*, *Lothniá*, *Gautáma*, *Sengar*, *Matwár*, *Harihar bans*, *Jurwár*, *Lathaurá*. These all eat and intermarry with one another, but the *Lothniá* sept is considered to be slightly degraded.

(3) Bábhan; number in 1872, 88,046. These, though not ranking so high as the Bráhmans and Rájputs, still enjoy a better position than the remaining castes. They are called also Bhuinhár and *zamíndárí* Bráhmans. The caste is not considered to be of any great antiquity. The Collector says that the most probable account of their origin is that they were the children of Bráhman girls and Rájput fathers. Mr Magrath comes to the conclusion that they were a low Aryan race, who came into contact with the Rájputs in their early struggles; and not being able to form one race with them, pretended to be Bráhmans. Some of their names, such as Rái and Sinh, are Rájput; while others, as Tewárí, Misr, are those of Bráhmans. Another account, adopted by themselves, is that certain Bráhmans deserted their legitimate duties of prayer and praise for husbandry, and became the ancestors of the Bábhan or *zamíndárí* Bráhmans. The legendary account, again, is as follows:—A pious king, Jarásindha, wished to feed four *lákhs* of Bráhmans (400,000 men), but found, after he had collected all, that they were quite unable to consume the food he had cooked. He therefore sent out and gathered persons of all castes, and decorated them with the sacred thread. These he compelled to eat his supper as Bráhmans, and the Bábhan caste is said to be descended from these manufactured Bráhmans. The Bábhans are generally well-to-do and often wealthy, and include many influential *zamíndárs*. Neither Bráhmans nor Rájputs will eat with them, and only certain sections of the Káyasths. They are classified into the following tribes, of which none intermarry:—Donwár, Dighurt, Kodariá, Domkatár, Eksariyá. They are especially numerous in the *thánás* of Parsá (15,437), Basantpur (16,618), and Mashrak (19,510).

(4) Káyasth; number in 1872, 47,640; the writer caste, most numerous in the *thánás* of Mashrak and Sewán. They are of an ob-

scure origin, but nevertheless have strongly marked characteristics. Many of the women are fairly educated, and some even manage their own *zamíndáris*. The Amasth and Sríbastab branches of the twelve clans, who are the most numerous in Sáran District, have recently effected some good by endeavouring to curtail marriage expenses. Formerly, they were the only educated persons except Muhammadans and Bráhmans, and consequently held a monopoly of Government offices; but now as all are eligible provided they are fit, and as the Káyasth does not care to go into trade, they find themselves severely pinched for the necessaries of life. All *patwáris* are Káyasths, but it has recently been proposed to appoint some of the Koerí caste. The septs found in this District, of which none intermarry, are:—Amasth, Karan, Sríbastab, Lonariyá, Donoriyá, Khare. Some of these wear the *janáo* or sacred thread. The Amasth and Karan septs rank equally high. (5) Agarwálá; number 617, principally found in the town of Chhaprá, being members of the trading class, are included under the generic term *baniá*. They are generally engaged in banking, and are very well off; a circumstance to which they owe their high position, rather than to their inherent respectability as a caste. (6) Sarawák, 1; and (7) Khatrí, 450; rank next. The Sarawák are mostly adherents of the Jain religion. The Khatrís are said to have originally come from the Panjáb. The latter claim to be of Rájput origin; and because the Saraswat Bráhmans take cooked food from their hands, they assert themselves to be the representatives of the pure Rájputs, with whom the Bráhmans formerly ate. The Rájputs of Sáran, however, refuse to eat with them. None of the following twelve sub-divisions of the *baniá* or trading class are worthy of special notice:—(8) Agráhri, 1080; (9) Banía, 8509; (10) Barnawár, 5585, most numerous in the Sewán Sub-division; (11) Jamanpúrí, 1352, nearly all in the Sadr Sub-division; (12) Kasarwání, 1008, of whom 839 are in the Sewán Sub-division; (13) Kasandhán, 78, of whom 73 are in the Sewán Sub-division; (14) Máhurí, 72, a sub-division of the Agráhri; (15) Marwárí, 13; (16) Nauniyár, 1289, nearly all in the *thánás* of Dighwárá and Parsá, in the Sadr Subdivision; (17) Rastogí, 1308, of whom 1284 are in the Sadr Subdivision; (18) Rauniyár, 5412; and (19) Síndúriyá, 1141. (20) Kánsárí and Thatherá, number 817. They make *lotás*, *thálís*, and other household utensils of brass, and also work in copper and bell metal. The Thatherás form the inferior body of artificers. (21) Telí, number 55,138, the caste which makes and sells oil.

Many of them are rich, and try to conceal their connexion with their poorer-caste fellows by styling themselves Tilí and Sháhá. (22) Kándu; number 111,921, generally prepare the parched rice (*murí*) which Hindus eat when travelling, and unable to procure a cooked meal. They also build mud walls, sow gunny cloth into bags, dig and thatch. (23) Halwáí, number 1105; are the makers and sellers of sweetmeats. They and the Kándús provide the only food that a strict Hindu can eat with unwashed hands. They correspond to the Mairás of Bengal, and are divided into Madhesiyá and Kanaujiyá. (24) Garerí, number 7070; one of the two divisions of the pastoral caste. They are generally shepherds, but also make the wool of their sheep into blankets. In common with other pastoral castes, they adopt the rule that when an elder brother dies, the next in age marries the widow. They are generally very ignorant, and not unfrequently dishonest. (25) Goálá or Ahírs, number 238,749; the most numerous caste in the District. They are the herdsmen of the country, and "are well known as a turbulent and dishonest people . . . They are fearless, and are celebrated as clubmen or *lathiáls*, especially the Goálás of certain villages, who are regularly retained for riots, even at a great distance from their homes." They are most numerous in the *thánás* of Parsá and Mashrak, where they form 15·9 and 11·9 respectively of the population. The Jail statistics for 1872 show that they form the most criminal caste in the District. Many of them who are traders and *zamíndárs*, drop their caste title in order to be mistaken for Káyasths. The Gwálbans division alone exists in Sáran. The *gots* found are Kishnant, Majraut, Guriyá, Kanaujiyá, Darhor. (26) Baruí, and (27) Támbulí, number 10,963. These two castes both grow the *pán* plant, the leaves of which, mixed with the nut of the *supárí* palm, *chunár* or lime, &c., are chewed by all natives. They possess the monopoly of the cultivation of this plant; and as it pays well, in spite of the great initial expense necessary to set up a *pán* garden, they are generally well off.

(28) Balindar, number 88; and (29) Kámkar, number 5121, are said to be little else than cultivating Kahárs. (30) Kaibarttas, number 6; belong rather to Bengal Proper than to Behar. (31) Koerí, number 141,209; are the best cultivators in the District. They are identical with the Káchís of the North-Western Provinces. They hold most of the opium lands in Sarán, from which they raise first-rate crops. They usually pay for lands far below the average quality, 50

per cent. more than Bráhmans and other persons of high caste pay for the best lands in the village. The late manager of the Hatwá Ráj proposed to appoint a few of them as *patwáris* instead of the Káyasths, who have hitherto monopolised that office. Koerís are divided into two divisions, Dangí and Maghyá, which do not intermarry. (32) Kurmí, number 100,790; most numerous in the *thánás* of Parsá and Sewán. They are almost entirely husbandmen like the Koerís, but some are menial servants. The Collector says that a man of high caste would drink water brought by a Kurmí, provided it were conveyed in any vessel belonging to the latter. They make good soldiers, and before the Mutiny many of them were so employed. Kurmís are divided into three septs, *Biáhut*, *Awádhiyá*, and *Jeswár*. (33) Mális, number 4691; gardeners. (34) Amanth, number 120; and (35) Dhánuk, number 15,516; are both servile classes, who, from the derivation of their names, are supposed to have been originally archers. They are in some way connected with the Kúrmís. (36) Dhobí, number 15,122; most numerous in the Sewán Subdivision. They are washermen, and are found in every village, where they are paid in different ways, either in kind or in money, or by service-lands held rent-free. They are sometimes Musalmáns. The Dhobís are divided into three classes, Belwár, Maghyá, and Hinduá, which do not intermarry. (37) Kahár, number 26,445; are largely employed as servants by Europeans, and their social rank is high. They are most numerous in Sewán *thánd*. Kahárs are divided into two tribes, Rawání and Kharwárá, of which the former is most largely represented in Sáran; and among its *gots* the Kanaujiyá *got* is the most numerous. (38) Hajjám or Nápit, number 29,022, the barber caste; a village institution like the *patwáris* and Dhobís. They perform certain ceremonies at births, marriages, and deaths, and sometimes acquire much influence in families. In Sáran they are divided into three septs, *Awadhiyá*, *Biáhut*, and *Kanaujiyá*. (39) Barhí, number 16,724; carpenters, whose workmanship and tools are both of the roughest character. (40) Kathak, number 327; probably an offshoot of the Bháts, who have betaken themselves to music and singing. Unlike, however, the degraded classes who adopt this occupation, they do not allow their women to appear in public. They wear the *janáo*, and pretend to be Bráhmans. Many of them are cultivators, but they will not plough with their own hands. (41) Kumár, number 21,911; potters. They manufacture a superior class of pottery, especially in the Sewán Sub-

division. (42) Láherí, number 617; workers in lac. They are also called *nurí*. (43) Lohár, number 38,449; blacksmiths, whose principal work is applying the iron tip to the village ploughs. (43A) Kangsaz, number 7; painters. (44) Sonár, number 20,157; a pure caste in Behar, including a number of sub-divisions. (45) Sunrí, number 24,835; spirit distillers. They are also called Kalwárs, and pretend to be a superior class of Rájputs. They are rather lowly esteemed, but are generally well-to-do, if not opulent. Some of them are shopkeepers. (46) Turáhá, number 15,034; sell fish and vegetables, carry *pálkís*, and are often servants to Europeans. (47) Khatik, number 2,078; also sell fish, vegetables, onions, and chilies. By some they are said to be identical with the Pásís. (48) Dhuniyá, number 150; cotton-carders, who prepare the cotton for the thread-makers. (49) Tántí, number 4806; principally found in Mashrak *thánd*. Tántí is the generic term for all weavers. (50) Tattamá, number 3360; also weavers, and most numerous in the *thánds* of Dighwárá and Baraulí. (51) Nuniyá, number 65,854; the makers of saltpetre, but also much sought after as labourers during the months when they are unable to work their *chúlhás*. They are first-class excavators, and can usually command a half *dnná* more per day than the common cooly. They are generally well-built and sturdy men. (52) Beldár, number 799; though frequently confused with Nuniyás, do not intermarry with them. (53) Batár, number 620; almost entirely found in the Sadr Sub-division. Both these two last castes are ordinary labourers. (54) Bánpar, number 32, are boatmen; as are (55) Gonrhí, 14,456, who are also fishermen; (56) Keut, 46; (57) Málá, 21,849; (58) Muriyárí, 118; (59) Suráhiyá, 239; (60) Tior, 1513; and (61)Temar, 99. (62) Jogí, 1039; and (63) Patuá, 1104, make silk strings on which they thread pearls and beads. (64) Khatbe, 1; come from Tirhut. (65) Rámjání, number 47; are a higher class of dancing women. In the body of the Census Report they are designated Darhí. They sometimes call themselves Rhatraní, and pretend to be of the Khatrí caste. (66) Bhát, number 3659; the bard or genealogist caste. They are now principally cultivators, and according to the Census Report, far from respectable. (67) Kishanpachhí, Doglá or Suratwálá, number 4; all in the Parsá *thánd*; the sons of a low caste woman by a high caste father. Their relations of purer caste do not eat or intermarry with them.

SEMI-HINDUISED ABORIGINES AND ABORIGINAL TRIBES.—(68) Arakh and (69) Baheliyá, number 52; are a semi-civilised

class of bird-catchers and *shikárís*. They keep large herds of swine. (70) Kharwárs, number 26; all in Mashrak *thánd*. (71) Bind; number 18,429; most numerous in the *thánás* of Chhaprá and Baraulí. They are usually fishermen and boatmen, but also labourers. Mr Magrath states that he found them generally poor but inoffensive. This account, however, is not borne out by the Commissioner of the Patná Division, who says that a large number of boat-robberies, both in Behar and Bengal, are their work. The Binds undoubtedly show a great proportion of professional criminals; and, if caught in any of their thieving expeditions, they attempt to conceal their caste. They usually thieve beyond the limits of their own District. Proceedings have been taken against them under chapter 19 of the Criminal Procedure Code. (72) Bari, number 5044; apparently immigrants from Oudh. Their caste-profession is that of torchbearers, but they also make the leaf-plates from which Hindus eat. They are known in Oudh as good soldiers, and have had Rajás of their number. They are reputed to be excellent woodmen, and according to Mr Reade, are famous for their fidelity. (73) Baurí; number 9, all in Barágáon *thánd*. (74) Bhuiyá; number 63, of whom 62 are found in Daraulí *thánd*. They are supposed by Mr Magrath to be "the veritable autochthones of the country." (75) Harí, number 42; most numerous in Mánjhí *thánd*. They belong to the scavenger caste of Lower Bengal, but are vere rarely found in Behar. (76) Dosádh; number 73,046. This is the ordinary labouring class of Behar. They are almost invariably *chaukidárs* or village watchmen, although notorious for their own criminal propensities. They are a very useful caste, as they do any kind of work. Many are table-servants, cooks, bearers, and grass cutters to Europeans. (77) Gangauntá, number 74; a class of cultivators who live on *diárá* lands, which they bring into cultivation. (78) Nat, number 51; a wandering race, having many points in common with European gipsies. Their peculiar reed houses are recognisable at a glance. Many of them are drunkards, and their women have an especial propensity for stealing fowls. They will dance, catch and exhibit wild animals, perform feats of tumbling—in fact, do anything rather than hard work. As soon as they are tired of one place, they go off to another, where they amuse themselves for a few more days. They are said to have a secret language like most gipsies, besides the ordinary vernacular. (79) Cháin, number 905; fishermen and boat-

men like the Binds. Mr Magrath denies that they deserve the bad name which they have certainly got. They are much more numerous to the south of the Ganges, in this differing from the Binds, who are principally found in North Behar. (80) Chamár, number 94,844; tan hides and work in leather. There is usually one in every village, who is a sort of recognised personage like the *chaukidár*, barber, and *patwári*. The hide of every cow that dies within the village, is the perquisite of the village Chamár; and it is not improbable that he is responsible for a good deal of cattle-poisoning, especially when money has been advanced to him by hide-dealers. "He holds his small portion of village land, and is invariably called on to post up official notices. He also goes round with the drum to make public announcements." The Chamáin (the wife of the Chamár) is the village midwife. On a certain occasion, when the *zamindárs* tried to put some pressure on the Chamárs, on account of the large amount of cattle-poisoning which had taken place, the villagers petitioned that they might be left alone, as the Chamáins refused to attend the birth of any children. The Chamár is not at all particular in his food or in his drink. As a rule, he is fairly well off; he holds his piece of land, and is paid a part of the produce of each field, in addition to which he sells irrigating buckets and similar articles. (81) Dom; number 7466. Though one of the lowest of men, the Dom has attained the right of making the pyre on which the highest caste Hindu is burnt, and of providing the torch used on the occasion, which is generally a bundle of reeds. They are the only people who will remove dead animals, and are the public executioners. Their principal occupation is that of making baskets from reeds, called *bashkhar*.

Of the numbers of Maghyá Doms, there is unfortunately no accurate record, as they were not separately enumerated in the Census of 1872. They are supposed to have had their origin in the ancient kingdom of Magadha. Their principal home is now in Champáran, but they have thrown out offshoots into Tirhut and Sáran. They are a gipsy race, ostensibly living by basket-weaving—really by thieving and robbery; and they are the only class of persons in Sáran who can strictly be called a predatory caste. Mr Bayley, the Commissioner of the Patná Division, in a special Report on this tribe says, "They are less removed from the lower animals than any caste in India, and appear to be devoid of the first germs of decency. They do not live in villages, not even in huts, seldom using for shelter any-

thing more substantial than blankets or bushes. They never abide in one place, but move about within their own circles of protecting *zamíndárs* or villagers. They never cultivate—they never labour—the women only make occasional basket-work as a pretence. Their one occupation is stealing. They commit frequent burglaries, occasional highway robberies with violence, and innumerable petty thefts. When any attempt to arrest them is made, they are very dangerous, as they use their knives readily. The police are much afraid of encountering them, both on this account, and because of the offensive way in which the attack is met by the women. I have in the last two years known two cases of severe wounding inflicted by Maghyá Doms in the attempt to arrest them, and two more in which the endeavour to arrest ended in a Dom being killed. They rarely rob the villages near which they are encamped; and they are, it is certain, regularly supported in the intervals of their business by petty *máliks*, who afterwards receive the proceeds of their robberies. The Doms when once imprisoned, are not at all reticent on this point, and the police are pretty well acquainted with their protectors. They appear as a rule better fed and better clothed than their agricultural neighbours." Being shunned and hated by all, it is difficult to take any effectual steps towards their reclamation. Imprisonment has seemingly no effect; as soon as they are released, they return to their friends, for it is extremely difficult, if not impossible, for them to get work elsewhere. It would be very difficult to impose any system of surveillance, such as is provided for the tribes of Northern India by the Criminal Tribes Act. At present, whenever they arrive in a village, the landholders and village officials are bound to give immediate notice thereof to the police authorities. Mr Drummond, the Collector of Sáran, thinks that the plan of collecting them together in one place, and forming them into an industrial colony, is superior to that of establishing a costly system of surveillance over different families in isolated villages. It is a significant remark of Mr Bayley's that "they rarely venture into Nepál, where short shrift awaits them."

(82) Mihtár, number 3293; the sweeper caste, which includes Hálálkhor, Khákrah, Bhángí, Hela, &c., who differ a good deal in their habits. (83) Musáhar, number 5317. They dwell in round huts similar to those which the Bhúiyás use, but are supposed to be connected in their origin with the Thárus. They are very quiet, steady, and hard-working, and are largely employed by indigo planters. Though they burn their dead, they do not pre-

tend to be Hindus. (84) Rajwárs, number 117; all in the *thánás* of Sewán and Barauli. (85) Bhar; number 7647, of whom 6872 are found in the Sewán Sub-Division. They keep swine, and stand at the very bottom of the social scale. (86) Dhángar, number 37; all found in Daraulí *thánd*. A hard-working race, probably immigrants from the hills of Chutiá Nágpur. (87) Kánjhár, number 35; a vagrant tribe, only found in the *thánás* of Daraulí and Barágáon. The men make grass ropes, while their wives tattoo the Hindu women of the lower castes. (89) Pásí, number 4767. They are sometimes called Tírsúliyá. "Originally a great and powerful nation, they were famous for their skill in archery. They are much employed as watchmen in the North-Western Provinces, but their chief occupation in Behar is the manufacture and sale of the fermented juice (*tárí*) of the date palm."

PERSONS OF HINDU ORIGIN NOT RECOGNISING CASTE.—(1) Aghorí, number 98. They are described as "a disgusting set of mendicants, who by smearing their bodies with filth and eating carrion, extort alms from people as the price of getting rid of them." (2) Atiths, number 18,612; are a portion of the sect of Sivaites, who are in theory celibates. (3) Vaishnav or Baishtab, number 3,777; the followers of Vishnu. They do not use meat, tobacco, or spirits. (4) Sanyásí, number 179. (5) Kabírpanthí, number 13; "the followers of Kabír, the opponent of idolatry and superstition, and the founder of a universal religion. He preached a belief in one eternal and universal God, and the practice of humanity and truth. He also recommended seclusion from the world and celibacy. His present followers have retained little of the good of his teaching." (6) Nánaksháhí; number, 167; "the followers of Nának and believers in the *Granth*. They are celibates, and wear the yellow shirt. They are undoubtedly of the same origin as the Sikhs, and like them, do not cut their hair." (7) Shaiva; number 23.

MUHAMMADAN CLASSES.—Among the Musalmáns are found (1) the Juláhá or weaver, (2) Dhuniyá or cotton-carder, (3) Dhobí or washerman, (4) Darzí or tailor, (5) Kasaí or butcher, (6) Nálband or farriers, (7) Lálbegí or sweeper, and (8) Mír Shikárí or hunter. These classes were not separately enumerated at the time of the Census of 1872, and even approximate numbers for each cannot be given.

THE RELIGIOUS DIVISIONS OF THE PEOPLE.—The Census Report classifies the population into Hindus, Muhammadans, Christians, and a variety of minor sects collected under the one heading of "Others."

As already stated, the total population of Sáran is 2,063,860 souls. Of these, 880,486 males and 941,562 females are Hindus, who thus form 88·3 per cent. of the whole population. The Muhammadans number 241,590—116,052 males and 125,538 females, or 11·3 per cent. of the population. There is one Buddhist. The Christian community numbers 139 males and 68 females—total, 207, or 0·1 per cent. of the population. The remainder of the population, consisting of 6 males and 9 females, are not separately classified.

THE NATIVE CHRISTIANS are returned at 207 in Statement II. of the Census Report of 1872, thus classified:—Men, 116; boys, 23; total males, 139. Women, 48; girls, 20; total females, 68. According to Statement III. there are only 83 native Christians; of whom 25 live in the Chhaprá Municipality, where the head-quarters of the German Mission is situated. The majority of them are very poor, being cultivators, servants, and labourers. There are no out-stations of the German Mission or any other Mission in Sáran District, and the Collector does not think that Christianity is making any progress among the masses.

THE BRAHMA SAMAJ counts but a few followers, entirely confined to the town population.

THE MUHAMMADANS, according to the Census Report, number 241,590, thus classified:—Boys, 46,164; men, 69,888; total males, 116,052. Girls, 41,170; women, 84,368; total females, 125,538. The proportion of males is 46·8 per cent. The general percentage of Musalmáns in the total population of the District is only 11·7; but they are very unequally distributed. The number of Muhammadans in the town of Chhaprá is 10,295, equal to a percentage of 22·2 in the municipal population. Their number in Revelganj is 2,290, or 17·0 per cent.; while in Sewán town they number 4,192, equal to a percentage of 37·7. These figures show that the Muhammadans of Behar gravitate rather towards the towns than towards the country, the reverse of which is the case in Bengal. In Dighwárá *thánd* there are 6,394 Muhammadans, equal to a percentage of 5·9 of the population; while in the Sewán *thánd* the percentage reaches as high as 10·8. As regards social position, they occupy a middle place. They are generally raised above the lowest classes, but the number of Muhammadan *zamindárs* is small. Their houses are better furnished and their furniture neater, as a rule, than with the Hindus. The history of the Muhammadans in Sáran District cannot be accurately traced. It is improbable that they are largely the de-

cendants of foreign invaders, though there is some evidence that at the beginning of the last century there was an immigration of Musalmáns from the North-West. The religion of Islám does not appear to be making any progress at the present time in Sáran. No new sects are springing up; and the few Wahábís that exist are far from evincing either turbulence or disloyalty.

TOWNS.—With the exception of the three municipalities of Chhaprá, Sewán, and Revelganj, the population of Sáran is entirely agricultural; the so-called towns are merely large villages or collections of *tolás*, in the midst of which are conducted all the operations of rural life.

The Census Report of 1872 thus classifies the villages and towns:—There are 1316 vilages, containing less than 200 inhabitants; 1693 with more than 200, but less than 500; 919 with from 500 to 1000; 347 with from 1000 to 2000; 52 with from 2000 to 3000; 12 with from 3000 to 4000; 6 with from 4000 to 5000; 2 with from 5000 to 6000; 2 with from 10,000 to 15,000, and 1 with from 20,000 to 50,000.

The following five towns contain a population of more than five thousand souls—(1) Alíganj Sewán, pop. 11,099; (2) Pánápur, pop. 5875; (3) Mánjhí, pop. 5747; (4) Chhaprá, pop. 46,287; (5) Revelganj, pop. 13,415.

The following 71 towns, or rather villages, contain a population of more than 2000 souls, but less than 5000—(1) Arandatandilá, pop. 2208; (2) Barharám, pop. 2260; (3) Haribáns, pop. 2450; (4) Hasanpura, pop. 2829; (5) Hatwá, pop. 2546; (6) Kapírpur, pop. 2001; (7) Kailrohrá, pop. 2306; (8) Karsaut, pop. 2036; (9) Lahejí, pop. 2143; (10) Lahrhí, pop. 2768; 11 Sahulí, pop. 2623; (12) Adampur, pop. 2282; (13) Asawan, pop. 2464; (14) Daraulí, pop. 3338; (15) Gangápur, pop. 2666; (16) Guthní, pop. 4379; (17) Kachnár, pop. 2170; (18) Narhánkhás, pop. 2090; (19) Niktí-kalán, pop. 2364; (20) Putar, pop. 3792; (21) Kutiá, pop. 2118; (22) Mírganj Harkhaulí, pop. 4087; (23) Bishnupurá, pop. 2792; (24) Kaini, pop. 2188; (25) Mánjhá, pop. 2135; (26) Rájwáhí, pop. 2667; (27) Salimpur, pop. 4509; (28) Seroghairá, pop. 2611; (29) Tengráhí Rámpur, pop. 4026; (30) Daulatganj, pop. 3173; (31) Ratanpurá, pop. 2363; (32) Salábatganj, pop. 2974; (33) Aphaur, pop. 3380; (34) Dumrí, pop. 2394; (35) Godhná, pop. 4918; (36) Indai, pop. 2867; (37) Kopá, pop. 2922; (38) Kothiá, pop. 2239; (39) Sumáhutá, pop. 2632; (40) Semária,

pop. 3306; (41) Shams-uddín-pur, pop. 2084; (42) Pahleyá, pop. 2704; (43) Sítalpur, pop. 2474; (44) Sónpur Kheso, pop. 2634; (45) Amnaur Harnáráyan, pop. 2257; (46) Belá Barágáon, pop. 2665; (47) Maker, pop. 2727; (48) Dhulwáriá, pop. 2358; (49) Rámpur, pop. 2619; (50) Sháhpur Sutíhar, pop. 2684; (51) Asehní, pop. 2211; (52) Barhapur, pop. 2277; (53) Cháinpur, pop. 3044; (54) Dumrí, pop. 2550; (55) Jáitpur, pop. 2117; (56) Muhammadpur, pop. 4140; (57) Parsá, pop. 4932; (58) Bagaurá, pop. 3858; (59) Barágáon, pop. 2261; (60) Basaur, pop. 2671; (61) Bhikha Bandh, pop. 2001; (62) Jálálpur, pop. 2201; (63) Pasnaulí or Maháráj ganj, pop. 2119; (64) Sónrarhí, pop. 2273; (65) Sisái, pop. 2771; (66) Dhangurhá Dhanápur, pop. 2304; (67) Dighwárá, pop. 3878; (68) Mashrak, pop. 3906; (69) Rasaulí, pop. 2558; (70) Reotith, pop. 3075; (71) Usri, pop. 2456.

CHHAPRÁ, situated in latitude 25°, 46′, 42″, and longitude 84°, 46′, 49″, is the Administrative Headquarters, and also the largest town in the District. According to the Census Report of 1872, the total population is 46,287, thus classified:—Hindus, males 17,872; females 18,036; total, 35,908. Muhammadans, males 4,938; females 5,357; total, 10,295. Christians, males 41; females 42; total, 83. "Others," males 1; females 0; total, 1. The Census Report also returns the gross municipal income at £2,626, 14s., and the gross expenditure at £2,400, 8s.: the average municipal taxation per head being 9 *ánnás* or 1s. 1½d. The area of the Municipality is returned at seven square miles.

Chhaprá is situated on the north or left bank of the river Ganges. It is said that the river formerly flowed close by the town; but at present its main channel is about one mile to the south, in the cold weather. The greatest length of the town is about three miles along the principal thoroughfare, which runs from east to west; while the average breadth does not exceed a quarter of a mile. The site is very low, being only protected from annual inundation by the Tramway Road. In 1871 this road was broken through, and much damage within the Station was caused by the floods. The same disaster would certainly have recurred in 1874, if the road had not in the meantime been strengthened and raised. The highest flood on record is that which took place on 29th August of that year, when the highest point reached by the waters was 5·29 feet above the level of the cutcherry compound. The water which would flood the Station, if protective works had not been constructed, comes up from the Ganges by the

Azaibganj *náld*, and branching off in two directions, terminates in a *jhil* or *chaur*, about eight miles to the north of the town. The jail, with accommodation for 266 prisoners, is situated on low ground; and the wards are damp and unhealthy. The residences of the Europeans are situated between the collectorate cutcherries and the jail. The English School is lodged in a large building in the same neighbourhood. At the west end of the town is the *sarái*, or public rest house, a large square building with blank walls, which would be much improved by the insertion of windows. The entrance from the east leads through two handsome iron gates, the whole being surmounted by an English clock. There is also a Dispensary, erected in 1856 by Bábu Banwárí Lál, to commemorate the visit of the Lieutenant Governor. It is a good building, and is largely taken advantage of. Chhaprá is the headquarters of the German mission. The roads in the town are metalled, principally with *kankar*, which is found in large quantities in different parts of the District. They radiate to Sónpur, Rewá, Mashrak, Sewán, and Guthní.

Though Chhaprá has suffered much commercially, since it has been deserted by the Ganges, it is still a place of some importance. There are many large and wealthy bankers. The *bázár* runs from east to west, and is somewhat narrow. Most of the houses in it are double storied, with projecting verandahs. Goods of all kinds can be procured, pottery and brass utensils forming a speciality. There is a race-course between the Sónpur and Rewá *ghát* roads, but no race-meetings have been held for some years past. At the end of the last century the French, Dutch, Portuguese, and English, had factories at Chhaprá. Sáran was then famous for its saltpetre, and the Chhaprá mark was especially esteemed; but this trade has now for many years been on the decline.

REVELGANJ or GODNA, situated in latitude 25°, 46′, 56″, and longitude 84°, 41′, 7″, a little above the junction of the Ganges and the Ghagrá, is the largest mart in the District. According to the Census of 1872, the total population is 13,415, thus classified:—Hindus, males, 5,666; females, 5,459; total 11,125. Muhammadans, males, 1,075; females, 1,215; total 2,290. Grand total, 13,415. The municipal income in 1872 was £496, 4s.; expenditure, £386, 16s.; incidence of taxation, 5 *ánnás* 10 *pies*, or 8¾d per head. The area of the Municipality is four square miles.

The town has a favourable situation a mile above the junction of the Ghagrá with the Ganges, and carries on a great trade on both sides.

Its commerce may be considered under two heads; 1stly, its imports and exports, as the port of Sáran, representing also Champáran and Nepál; and 2dly, its through trade between Bengal and the North-West, which is far the more important of the two. (1) *Local trade.*—The principal articles of export are:—maize *(chiná)*, barley *(jáo)*, peas *(matar)*, oilseeds *(tilhan)*, saltpetre *(shorá)*, and sugar *(chíni)*; while rice *(chául)*, salt *(nimak)*, and piece goods are largely imported. (2) *Through trade.*—Revelganj is the great changing station, where the boats from Lower Bengal trans-ship their cargoes of rice and salt to the Faizábád and Gorakhpur boats, which give in exchange wheat, barley, oilseeds, and pulses of various sorts. Oilseeds appear as one of the largest exports from Revelganj; but from the small area cultivated with oilseeds in Sáran, it is more than probable that most of these are simply trans-shipped cargoes from the Upper Provinces. The Godná or Revelganj saltpetre was formerly much esteemed. Some Calcutta firms have representatives in Revelganj. The great bulk of the down country trade is with Calcutta and Patná, which places can be reached in the rains in fifteen and two days respectively. Comparatively little goes to Calcutta by rail from Patná, as the cost of trans-shipment to the railway, and the subsequent charges for carriage, would considerably exceed the extremely low rate at which country boats carry down-stream cargoes. The charge from Revelganj to Calcutta per *maund* is only 2½ to 2¾ *ánnás*, or from about 8s. 6d. to 9s. 4d. a ton; while the charge to Patná is one *ánná* per *maund*, or about 3s. 4d. a ton. The practice of insuring the cargo (*bem*), which is commonly practised in the North-West, is considered impious by the Revelganj *mahájans*. An attempt has been made to start a steamer from Revelganj to Patná, but the enterprise failed.

Revelganj has suffered to some extent from the river setting towards the opposite bank, as has also been the case at Chhaprá; but boats of the largest size can still discharge cargoes close to the *ghát*, near which are the large *golás* or granaries. The town runs from east to west, closely built along the banks of the Ghagrá; and in the rains the river is a mile in breadth. The present *bázár* was founded by a Mr Revell, Collector of Customs in 1788. On the 9th July of that year, he informed the Collector that he had selected a place on the bank of the river, where he intended to establish a *chauki* to collect the dues. His house and tomb, close to the river banks, are still pointed out; and his name is held in such repute that his

tomb is considered a shrine, and his name invoked on all occasions of calamity or adversity. His house is now occupied in part by the new Dispensary, which was established in December 1874. A fair is held twice a year in the months of Kartik and Chaitra.

The native name of the town is Godná. It is famous as the residence or *asram* of Gautama—the founder of the school of *Nyáyá* philosophy or Indian logic. Here, it is said, he lived with his wife Ahalyá in the days of Rám Chandra, who visited him when on his way to Janakpur in Mithilá. No trace now remains of his dwelling-place; but a wretched hut and a pair of shoes are still pointed out to unwary pilgrims.

ALIGANJ SEWAN, situated in latitude 26° 13′ 23″ and longitude 84° 23′ 43″, is the headquarters of the Sewán Sub-division, and also a municipality. Its population was thus classified in 1872:—Hindus—males, 3,539; females, 3,358; total, 6,897. Muhammadans—males, 2,009; females, 2,183; total, 4192. Christians—males, 8; females, 2; total, 10. Grand total, 11,099. The municipal income is returned at £260, 14s., and the expenditure at £245, 4s.; the incidence of taxation being 3 *ánnás* 8 *pies* (5½d.) per head. Sewán is situated on the east bank of the river Dáhá. In the rains boats can come up, but navigation is much hindered by a number of small bridges. It is about 40 miles north-west of Chhaprá, with which it is connected by a good road. Sewán is celebrated for the manufacture of very superior pottery and brass work. The former has attained more than a local reputation; and the different articles manufactured, including those of English design, bear a much higher finish and stamp than the ordinary productions of the native Kumbhár. This pottery is red or black-glazed, as well as unglazed and porous. Sewán metal is composed of copper and spelter, with a small admixture of zinc. There are only four or five master manufacturers in the town.

MAHARAJGANJ, also called Basnaulí Gangar, is situated almost in the centre of the District, about 25 miles to the north-west of Chhaprá, and ten miles south-east of Sewán. Next to Revelganj, it is the largest *bázár* in the District, especially for grain and spices. Grain is brought principally from the north of Sáran, from Champáran, and even from the *tarái*, by *bepáris*, who return with salt, piece goods, and iron. Both English iron from Patná, and the native product from Chutiá Nágpur, are to be obtained. None of the grain merchants do business beyond Revelganj and Patná. Maháráj ganj was formerly a

large saltpetre depot, but that branch of industry has very much decayed. During the rains the grain traffic is almost entirely suspended, owing to the want of river carriage and the absence of suitable roads.

SÓNPUR, situated at the confluence of the Gandak and the Ganges, is perhaps the most widely known place in the whole District. It is famous for the great fair which is held for ten days during the full moon of Kártik. This is probably one of the very oldest *melás* in India, its origin being said to be contemporaneous with Rámá and Sítá. It was at Sónpur that Vishnu rescued the elephant, who had gone to drink, from the clutches of the alligator. A temple was subsequently raised on the spot by Rámá, when on his way to Janakpur to fight for Sítá. It was dedicated to Harihar Náth Mahádeo, and being largely frequented by pilgrims, a fair was established. When Hájípur became the head-quarters of *sarkár* Hájípur, and the Muhammadan influence was predominant, the fair was held at that town; but it was subsequently removed to the Sáran side of the Gandak, owing to the river cutting away the Tirhut banks.

Sónpur is considered a place of exceptional holiness, and the *gang asnán* unusually efficacious. The great attraction, however, is the fair and race meeting, which are largely attended both by Europeans and natives. During the full moon of Kártik, immense numbers assemble; and goods and animals, especially elephants and horses, are exposed for sale. The fair lasts for a fortnight, but is at its height for two days before, and two days after, the bathing in the Ganges. Formerly, owing to the convenient time of the year, many Kábul and up-country traders stopped at Sónpur; but now that direct and easy communication is provided by the railway to Calcutta, they prefer going straight to the metropolis. Special sanitary precautions, to prevent the outbreak of endemic diseases, are always taken on this occasion.

The Annual Sónpur races are the occasion of one of the most agreeable social gatherings for Europeans to be found throughout India. A large camp is held under a magnificent grove, which is especially reserved for this entertainment. There is also a fine race-course and stand, and the races last for five or six days.

GUTHNI, an outpost of Daraulí *thánd*, is situated 54 miles to the north-west of Chhaprá, on the east bank of the Little Gandakí *nadí*, which here forms the boundary with the North-Western Provinces. The river Dehwá is only four miles to the south. This village is only noteworthy as being a principal seat of the sugar manufacture, the

gur being purchased by the refiners from the *bepáris*, who have previously bought it up from the *rayats*. The sugar is not exported by the refiners themselves, but by the *bepáris*, who despatch it to Patná and Revelganj. There are altogether four refineries at Guthní.

DARAULÍ is situated forty-four miles to the north-west of Chhaprá, on the Chhaprá-Gúthní road on the north bank of the Dehwá. There is a *thánd* situated a little to the west of the *bázár*, which runs partly from east to west, partly from north to south. There is also a ferry to the District of Azímgarh. The maps, dated 1849, show about a mile of *diárá* land between Daraulí and the river; but the deep stream of the Dehwá now passes close under the village. According to the Collector, in 1871 there was a merchant in Daraulí, who exported sugar habitually to Patná, and sometimes to Calcutta. Daraulí is one of the registering stations under the new traffic registration scheme, the results of which, for the six months ending February 1876, will be found under the heading "Commerce and Trade."

CHERÁND is situated on the Ganges, seven miles to the east of Chhaprá. The remains of an old fort are pointed out, but I was unable to learn anything about it. A mosque, built by Abul Muzaffar Sháh, Á.H., 909, is fast falling into ruin. A little to the north of this there is a large tank now empty, which is also said to have been dug by him. A *nálá*, which conveys water inland, passes through it, and has now drained it dry. The main stream of the Ganges at present passes under the high bank on which Cheránd is situated.

COMPARATIVE IMPORTANCE OF THE TOWN AND RURAL POPULATION.—The Collector says that though Chhaprá, for its size, gives more work and trouble than rural areas, the town population is not relatively more important than that of the country. No marked inclination is perceptible on the part of the people to gather into towns; nor, according to the Collector, is there any inducement for them to do so. It is probable, however, that towns are sought after by those classes who depend entirely on their labour, and who find there more steady employment.

STATISTICS OF TOWNS IN SÁRAN DISTRICT WITH MORE THAN FIVE THOUSAND INHABITANTS.

Towns.	Hindus.	Musalmáns.	Buddhists.	Christians.	Total.			Gross Municipal Income			Gross Municipal Expenditure.			Rate of Municipal Taxation per head of population.		
					Males	Females.	Total.	£	s.	d.	£	s.	d.	£	s.	d.
Chhaprá . .	35,908	10,295	1	83	22,852	23,435	46,287	2,626	14	0	2,480	8	0	0	1	1½
Revelganj . .	11,125	2,290	...	..	6,741	6,674	13,415	4,961	4	0	386	16	0	0	0	9
Sewán . . .	6,897	4,192	...	10	5,556	5,543	11,099	260	14	0	245	4	0	0	0	5½
Total .	53,930	16,777	1	93	35,149	35,652	70,801	3,383	12	0	3,112	8	0	0	2	4

There are but three towns in Sáran District, Chhaprá, Revelganj, and Alíganj Sewán. These contain an aggregate population of 70,801. Deducting this number from 2,063,860, the total population of the District, there is left a rural population of 1,993,059. The proportion, therefore, of the urban in the total population of the District is 3·4 per cent. The table on the preceding page, which is taken from the District Census Compilation, shows the comparative statistics of these three towns, the only ones which contain more than 5000 inhabitants.

VILLAGE INDIGENOUS OFFICIALS.—The following account has been condensed from a special report by the Collector, Mr Drummond :—

(1) VILLAGE HEADMEN or *jeth rayats*, who are generally cultivators of some substance and position in their villages, are intermediate agents between the *zamíndár* and his tenants. There is generally one in each village, and his influence is still considerable. Their probable origin is that the head cultivator was originally instrumental in settling the village, or derived his right by inheritance or purchase from that transaction. The office is hereditary; but if the family has decayed, or if there is no member fit to hold the rank, another is appointed by the *zamíndár*, never by the tenants. A *jeth rayat* is sometimes presented by the *zamíndár* with a *pagrí* in public on the day of his assuming office, and on every subsequent *Dasahárá* festival; but for this he has to pay *salámí*. In many cases he has become merely the *gumáshtá* or rent collector of the *zamíndár*, owing to his being frequently employed in that capacity. Under the influence of this custom it may be, that when a village is divided, each *málik* or *pattídár* has his own *jeth rayat*. Although they are elected by the landlord, they do not usually support his interests against those of the tenants; on the contrary, they often help the cultivators, and are biassed, if anything, in their favour. The term *mahtá* is used when the headman is a Koerí or Kurmí; *jeth rayat*, when he is a Bráhman or Rájput.

PANCHAYATS.—There are no established village councils in the District, invested with any authority; but assemblies of caste-men are convened, whenever necessary, to decide questions chiefly of a religious and social character. The Collector quotes some remarks of Dr Buchanan Hamilton on this subject as still applicable; and from them the following paragraph is taken :—The caste purity of high tribes is prescribed by assemblies, in which all the members are equal. Among the lower tribes, there are chiefs called *sardárs*,

chaudharís, mahtás, or *mánjans*. The post is usually hereditary, but the holder may be removed. Formerly, on the complaint of castemen, the Magistrate confirmed changes, but this practice has long died out. The people under each chief are said to be in *chitai*, or "sitting on the same mat." His authority is not confined to purely caste matters. No man will work without the order of his chief. When a man misbehaves, a *panchâyat* is held, and the question of guilt or innocence is decided by the votes of the majority. Under the chief is the *bárik*, who receives fines for transgressions, out of which he purchases the feast, and is allowed to keep the surplus. The *panchâyat* chiefs are usually called *mánjans* or *pradháns*. The former is the title of the headmen among the Chamárs, Dosádhs, and Dhobís; the latter among the Kurmís, Káhárs, and Kándus. These *panchâyats* decide all matters of dispute impartially, and they are generally resorted to, especially by the lower classes; but they are falling into disuse among the higher orders. The payment of fines is ensured by the threat of excommunication in case of non-payment.

The following paragraphs on the same subject have been condensed from an article in the *Behar Herald* of the 27th July 1875, on "The Panchâyat System."

Although the higher castes, such as Bráhmans, Bábhans, and Rájputs, occasionally hold these village councils, it is among the lower orders,—Koerís, Kahárs, Telís, Hajáms, &c., that the institution has attained its fullest development. There are five grades of village councils, *gawán, jawár, baisí, pánchmahál*, and *chaurásí*; of which the first is the lowest court, and the last, the highest court of appeal. An appeal cannot go direct to the *chaurásí*, but must pass through the intermediate courts. The *gawán* council consists of members chosen from two or more conterminous villages. The word *jawár* literally means "neighbour," but in this case signifies a tract of country composed of villages surrounding the family residence of some recognised person.. Its extent is fixed; but, of course, there can be no rule regulating the number of villages which make up a *jawár*. The term *baisí* signifies a court consisting of 22 *panchâyats*, but this number is not strictly adhered to. The *pánchmahál* has a still larger jurisdiction; and the *chaurásí* is supreme over all, its jurisdiction extending over several Districts.

Every *panchâyat* has a *sardár* or headman, called *mánjan*, whose office is hereditary. But should the son be incompetent, the members of the caste proceed to elect another headman: and the office

remains in the new family except in the case above alluded to, or on failure of male issue. Offences triable by *panchâyats* may be broadly classified thus—(1) Civil claims; (2) social offences, in which the women of the family are concerned, and where exposure would be disgraceful; (3) assault, abusive language, &c.; (4) theft; (5) extortion; (6) "maintenance." The punishments are—fine and social ostracism. An aggrieved party first goes to the *sardár* and makes his complaint. If he has a *primâ facie* case, the *chhari sardár* (*chaprási*) of the *panchâyat* is sent to summon the other members of the council; and word is sent to the defendant that he is accused of a certain offence, and that the case will be heard on a certain day. Each party brings his witnesses. These are sworn, examined, and cross-examined, and so also are the parties themselves. The decision of the *panchâyat* is then given, and the party aggrieved thereat may appeal to the next court. There are no published codes of law; but the rulings of the *chaurási* are preserved in MS., and a copy is given to the *baisi sardár*. If the plaintiff wins his suit, he generally recovers all his expenses, together with some small sum to make up for the injury done to him. In cases of appeal, the appellant has to deposit travelling expenses. If the defendant refuses to pay the fine imposed, the course adopted is very simple but very severe. The *huká* (pipe) of the defaulter is stopped, no one will dine with him or entertain him, his family cannot be married, and not even his kinsmen dare help him.

PATWARIS, or village accountants, are general throughout the District; but the register of recorded *patwáris* has not been properly kept up, and it is therefore often difficult, if not impossible, to ascertain who is the recognised official. In many villages there is more than one *patwari*. The *zamíndárs* appoint and dismiss them without any reference to the Magistrate; and, in fact, they have become, or are considered to be, the private servants of the landlords. The Regulation requiring *patwáris* to file half-yearly papers was never enforced, and the Board of Revenue moved Government to cancel it. By law, the *patwáris* are available for any public purpose; and of late years they have been extensively used in taking the Census and in obtaining agricultural statistics. When called on to furnish the latter, many refused until they had obtained the consent of their *zamíndár*. Their pay varies from Rs. 2 to Rs. 4 per village, according to its size and importance, besides perquisites. The *patwáris* are nearly always Káyasths by caste, and the office is hereditary. They are

merely accountants, and rarely collect rents for the *zamíndárs*, as he cannot sue them either for money or for accounts. They do not keep shops, but well-to-do *patwáris* do a little money-lending on their own private account.

EMIGRATION may be considered under the heading of registered and unregistered.

(1) *Registered Emigration.*—The Collector, in his Annual Administration Report for 1872, gives the following return of emigrants from Sáran to the Colonies during the five years 1868-1872:—1868, 215; 1869, 344; 1870, 92; 1871, 116; 1872, 300. As regards the places to which emigration is most common, he remarks—"The country chiefly favoured is Demerara, though probably not so much from intelligent choice of the emigrants, as from the accident of contact with particular recruiters." The Protector of Emigrants also has favoured me with a statement, showing to what countries people have emigrated, their castes, and whether they have returned or not.

Mauritius, 1869-70, Hindus, high caste 34, low caste 17; Musalmáns, 38: total 89. Two of these have returned. 1870-71, Hindus, high caste 29, low caste 26; Musalmáns, 20: total 75. 1871-72, Hindus, high caste 80, low caste 73; Musalmáns, 40: total 193. 1872-73, Hindus, high caste 150, low caste 95; Musalmáns, 86: total 331. 1873-74, Hindus, high caste 58, low caste 36; Musalmáns, 40: total 134. Total Hindus, high caste 351, low caste 247; Musalmáns, 224. Grand total to Mauritius, 812.

Demerara, 1869-70, Hindus, high caste 98, low caste 92; Musalmáns, 67: total 257. 1870-71, Hindus, high caste 48, low caste 61; Musalmáns, 27: total 136. 1871-72, Hindus, high caste 30, low caste 24; Musalmáns, 8: total 62. 1872-73, Hindus, high caste 134, low caste 67; Musalmans, 56: total 257. 1873-74, Hindus, high caste 64, low caste 48; Musalmáns, 23: total 135. Total Hindus, high caste 374, low caste 292; Musalmáns, 181. Grand total to Demerara, 847.

Trinidad, 1869-70, Hindus, high caste 31, low caste 53; Musalmáns, 30: total 114. 1870-71, Hindus, high caste 17, low caste 12; Musalmáns, 9: total 38. 1871-72, Hindus, high caste 24, low caste 15; Musalmáns, 9: total 48. 1872-73, Hindus, high caste 1, low caste 0; Musalmáns, 2: total 3. 1873-74, Hindus, high caste 11, low caste 3; Musalmáns, 2: total 16. Total Hindus, high caste 84, low caste 83; Musalmáns, 52. Grand total to Trinidad, 219.

Surinam, 1872-73, Hindus, high caste 3; low caste, 1; total, 4.

1873-74, Hindus, high caste 42; low 19; Musalmáns, 16: total, 77. Total Hindus, high caste 45; low caste 20; Musalmáns, 16. Grand total to Surinam, 81.

St Vincent—1870-71, Hindus, high caste 6; low caste 1; Musalmáns, 1; total, 8.

French West India Colony—1873-74, Hindus, high caste 19; low caste 13; Musalmáns, 11; total, 43.

Jamaica—1869-70, Hindus, high caste 5; low caste 9; Musalmáns, 2: total, 16. 1870-71, Hindus, high caste 13; low caste, 24; Musalmáns, 25: total, 62. 1871-72, Hindus, high caste 38; low caste 38; Musalmáns, 12; total, 88. 1872-73, Hindus, high caste 24; low caste 14; Musalmáns, 9: total, 47. 1873-74, Hindus, high caste 10; low caste 9; Musalmáns, 9: total, 28. Total Hindus, high caste 90; low caste 94; Musalmáns, 57. Grand total to Jamaica, 241.

The non-return of most of these is accounted for by the fact, that they proceeded to the Colonies under a five years' engagement, to extend to eight or ten years before becoming entitled to a free return passage.

Unregistered Emigration.—It is well known that all over Bengal syces and coolies are commonly met with, who are natives of Sáran. Every year, also, there is a periodic emigration of labourers from the District, chiefly from the *thánás* of Mashrak and Parsá, who proceed eastwards to Purniah, Jalpaigurí, and Kuch Behar. They begin to leave about the end of the *Durgá Pújá*, and continue moving till the end of December. The Commissioner says that they cross the Gandak at Lálganj, and go *viâ* Muzaffarpur and Darbhangah to Purniah and the other labour-absorbing Districts, such as Rangpur and Dárjíling; and that they return towards the end of the hot weather. They are never accompanied by their women. Now that the communications to Purniah have been so much improved, it is to be hoped that this migration will largely increase.

THE MATERIAL CONDITION OF THE PEOPLE cannot be said to be good. The Collector, Mr Drummond, in his Administration Report for 1872-73, writes:—"It is manifest that so large a population, which is mainly agricultural, could not be supported unless the land of the District was unusually fertile and highly cultivated; and it is not surprising, therefore, to find that nearly the whole of its area is at present under the plough, or to learn that Sáran has always, from the earliest times of which record exists, been remarkable for its high

state of agriculture. With favourable conditions, therefore, of soil and climate, the more well-to-do cultivators, and such as belong to the privileged classes, are in ordinary seasons in a thriving state. But though all classes of cultivators may have benefited to some extent by the general rise in prices of grain, it may be doubted whether, considering the way in which rents have increased of late years, and are still everywhere rising, and considering also the enhanced cost of everything, the *rayats*, as a body, can be held to be better off than they were formerly. In many parts of the District, too, the increasing number of indigo factories, and the demand for land on this account, have further affected unfavourably their condition. And though in average seasons they contrive to get on contentedly enough, and, at least for the most part bear their ills without complaint; it is to be feared that after the succession of indifferent seasons recently experienced, and damage done in parts by recurring floods, many of them must now be hardly pressed and much in need of good harvests in the present year."

Wages are not high, and though they have increased, they have not done so in anything like the same proportion as have prices. Thus, in 1790, the commonest sort of rice sold at 74¼ *seŕs*, wheat at 85½, and *janirá* at 135 *sers*, per Company's rupee. In 1868, the average price of rice was 22¼ *sers;* in 1869, 15 *sers* 5 *chhatáks;* in 1870, 20 *sers* 1 *chhaták;* in 1871-72, 19 *seŕs* 8 *chhatáks;* and in 1872-73, 16 *sers* 6 *chhatáks*, per rupee. Similarly, wheat, in 1867, was at 19$\frac{4}{16}$; in 1869, at 19$\frac{8}{16}$; in 1871, at 20 *sers* 5 *chhatáks;* and in 1872, at 15 *sers* 5 *chhatáks*, per rupee. Barley was sold at 27 *sers* 5 *chhatáks* per rupee, in 1871; and at 27 *sers* 7 *chhatáks*, in 1872. The average rate of rent for broadcast rice lands, according to *parganá* averages, is as high as 6s. 6d. per acre. The large extension of indigo cultivation has had, and will continue to have, the effect of increasing this rate; for whenever the village lease runs out, the *málik* will do his utmost to keep the rent up to what he used to get from the factory, while the village was under indigo cultivation. As a rule, cultivators' holdings are small, and the holders are more or less indebted to their *mahájans*. The rates of interest are also very high—37½. per annum, the rate of interest on loans in 1788, is still common. If the transaction is in grain, as much as 50 per cent. is taken.

In 1872, the Magistrate selected 10 men in the jail from the following six castes—Rájputs, Ahirs, Dosádhs, Chamárs, Kurmís, Juláhás; he found that their average weight on admission was 106

lb.; their average cultivation was less than 4½ acres, and their current rent was as high as Rs. 5, 7 (10s. 10½d.) per acre.

DRESS.—The ordinary dress of a shopkeeper seldom consists of more than a *dhutí* or loin cloth, worth about 14 *ánnás* (1s. 9d.); and a *mirzái* or thick jacket, worth about 13 *ánnás* (1s. 7½d.) The thin and almost transparent coverings worn in Lower Bengal are rarely seen in Sáran. A *topí* or skull cap is worn by some, while others use the common *pagrí*, worth about R. 1 (2s.) Some again use a *chádar*, a piece of long cloth which hangs over the shoulders, or is twisted round the head and serves as a *pagrí*. Muhammadans wear loose drawers (*páijámás*) and the *chápkán*, a long linen coat. The shoes are generally of native manufacture, and are often prettily embroidered with gold and coloured threads. Some young men wear English shoes. The *dhutí*, as ordinarily worn, is rather a slovenly dress; but when tied in what is known as the *káchchá* fashion, it is not unbecoming, and shows off a lithe figure to advantage. In the cold weather the muslin *mirzái* is changed for a quilted one, or for a long cloth coat, to which is added a piece of broad cloth or a quilt (*razái*), the last serving as a covering both by day and by night. If a person is very well off, he wears a shawl.

There is but little difference in the dress of a cultivator. His *dhutí* may be thicker and of coarser quality, being usually country made; the *mirzái* is rarely worn, except on high occasions; and instead of the fancy cap, worn by the shopkeeper, a roll of coarse cloth is twisted round his head. He rarely wears shoes. His *dhutí* and *pagrí* may be each worth about 9 *ánnás* (1s. 1½d.); his shoes about 8 *ánnás* (1s.) In the cold weather he wears a quilted *rezái*.

Women wear a *sárí*, a piece of cloth which is thrown over the head and wound round the body, and is often coloured. The following are the ornaments generally worn:—Anklets—*pairi*, *páejeb*, *karáj*; bracelets—*chúri*, *karáj*, *báju bánk*, *kángrá*, *bijáyath*. Nose-rings—*nath*, *bulákh*. Ear-rings—*tarkáj*, *pattabáli*. Necklaces, *hánsali* and *haikal*.

DWELLINGS.—The wealthier classes live in brick houses; the shopkeepers and husbandmen in mud huts. The better class of houses, such as are found in the town of Chhaprá, have a verandah, which is often ornamented with carving in wood. The beams which support such houses are also carved. Double storeyed houses are common in towns. The mud walls of the husbandman's house are mixed with broken pottery to impart solidity. The roof is thatched

and is supported by a few bamboos. Tiled roofs are obligatory in municipalities, but are only used by the better-to-do people in the country, where fires frequently destroy a whole village through neglect of this precaution. The labourer's hut is very primitive; the walls being only common thatching grass, and the roof a thin covering of the same material, supported by a bamboo or two. There is but little ventilation. The floor is of mud, and is washed with a mixture of cow-dung and mud, which when dry, is not very dirty. The fuel is generally cow-dung, which is dried and stacked. The house of an ordinary cultivator would have three or four rooms, with an outside and an inner verandah. These would be divided thus: (1) a cook-house (*rasan-ghar*), (2) a store room, (3) a place for husking rice, (4) a cow house, (5) a room where the head of the house sleeps. Sometimes there is a covered place in the centre, where the family sit and receive the visitors. *Golás* or granaries for keeping rice are very common.

The FURNITURE would consist of some *chárpáis* or beds composed of wooden frame-work, interlaced with bamboo fibres; some blankets (*kambal*) stuffed with cotton; pillows (*takiá*); a piece of gunny cloth; *daris* or striped cloths; a couple of stools; a chest for storing clothes and money; and a *katiá* or mud receptacle for holding rice. The cooking implements in the case of a Hindu would be two or three *thálís* or round brass plates for eating from; some *lotás* or brass vessels for holding water; a *katorá* for holding pickles or curry; a *batlohi* or large brass cooking pot; two *hukás* (pipes), one for the males and another for the females of the family; and some brass *gagrás* or large vessels for holding water. The furniture of a Muhammadan does not vary much from that of a Hindu. Instead of a *thálí* there would be a *rakábi*, a copper plate differing a little in shape from the *thálí*. Each member would have a *badhná*, a *lotá* shaped vessel with a spout, and two or three copper *dekchís* or pots for cooking.

FOOD.—Generally speaking, the food of the masses in Sáran is maize and barley. The amount stated in the returns below would be enough to provide two meals of cooked rice and pulse (*dál*) daily, or a meal of rice and a meal of wheat flour (*roti*.) The extra expense in the shopkeeper's list is due to his eating daily a vegetable curry (*tarkári*), fish, meat, sweatmeats, and milk; where an ordinary cultivator would think himself well off if he gets parched grain (*satu*), rice, and *dál*, together with an occasional curry as a luxury. All eat fish, which they can get cheaply in the rains, when they are caught in small

traps set in the rice fields. *Satu* is the flour of parched barley, maize, or gram. When a little water has been added, it is ready for eating. Inferior classes of food are—*kodo*, a small round grain which is made into a sort of flour; *masuri* and *chiná*, which are ground down and eaten as cakes. *Bajrá*, which is so favourite a food in the North-West, is hardly grown in Sáran at all. Meat is a good deal eaten by Muhammadans, and is the principal item of expense in their diet. Hindus may eat goat's flesh, provided the animal has previously been sacrificed to some deity. Low castes, such as Chamárs, eat rats, mice, &c.

The following shows the expenditure, &c., of a well-to-do shopkeeper, the household consisting of six persons:—Rice (184½ lbs.), Rs. 4, 12 or 9s. 6d.; *dál* or pulses, Rs. 1, 4 or 2s. 6d.; fuel, Rs, 1. 4 or 2s. 6d.; sált, 7 *ánnás* or 10½d.; oil, R. 1 or 2s.; cardamoms, 7 *ánnás* or 10½d.; *chújá* (parched rice, &c.), R. 1 or 2s.; fish, 2 *ánnás* or 3d.; curds, 14 *ánnás* or 1s. 9d.; tobacco, 7 *ánnás* or 10½d.; vegetables, 10 *ánnás* 6 *pies* or 1s. 3¾d.; clothes, 13 *ánnás* 2 *pies* or 1s. 7¾d.; religious donations, 6 *ánnás* 8 *pies* or 10d.; total, Rs. 13, 7, 4 or £1, 6s. 11d. The average monthly expenses of a husbandman's family, consisting of the same number of persons, are as follow:—Rice, R. 1, 3 or 2s. 4½d.; pulses, 5 *ánnás* or 7½d.; flour, 14 *ánnás* or 1s. 9d.; *satu*, Rs. 5, 2 or 10s. 3d.; salt, 1 *ánná* or 1½d.; oil, 4 *ánnás* or 6d.; *chujá*, R. 1 or 2s.; fish, milk, curds, tobacco, vegetables, 2 *ánnás* or 3d. each; clothes, 5 *ánnás* 2 *pies* or 7¾d.; religious donations, 2 *ánnás* 8 *pies* or 4d.; total, Rs. 9, 14, 10 or 19s. 10¼d. Most of the articles are his own production, and he very seldom requires to purchase anything beyond salt and cloth in the *bázár*.

FRUITS.—The principal fruits are—*ám* or mango, of which there are large groves everywhere, the *lichí*, *sarífá*, custard apple, *kathál* or jack fruit, *nebu* or lemon, *kelá* or plantain, *anár* or pomegranate, and *amrud* or guava. The mango, *lichí*, and *bel* fruits ripen in the hot weather, the jack fruit in the rains, the *kelá* and *amrud* all the year round. Peaches and pine-apples are only found in good gardens.

GAMES AND AMUSEMENTS.—Many of the native games are very similar to our English games. *Kabad[illegible]* *modaul* blindman's buff. *Guldárá* is a sort of [illegible]tead of the bat there is a piece of wood shape[illegible] instead of the ball, a stick. Kite flying is a f[illegible]

The game of *satranj* or chess orig[illegible]; it is

played in the same way as the English game, except that the king, when making the first move, may move as a knight. The pieces are the following—king, *bādsháh;* queen, *wazir;* knight, *ghorá;* bishop, *háti* or *gaj;* castle, *rok;* and pawn, *piyadā.* The cards used are substantially the same as in England. Spades are called *sá,* clubs *chiretan,* diamonds *ínta,* and hearts *pán.* The two of a suit is called *dugí;* three, *tagí;* four, *chauhá;* five, *panjá;* six, *chhakká;* seven, *sattá;* eight, *attá;* nine, *nahlá;* ten, *dahlá. Rangmár* is a game at cards similar to the European game of piquette. The cards are fifty-two in number, and the names of the honour cards are the following,—ace, *eká;* king, *sáhib;* queen, *bíbí;* knave, *ghulám. Naksmár* is the counterpart of the European game of *vingt-un,* except that seventeen instead of twenty-one is the successful number. Other games are *pásá* and *juá.*

CONVEYANCES.—The wealthier classes possess European carriages. The poorer classes use the *ekká* for moving about in themselves, and the hackery or bullock cart for transporting goods. The *ekká* is drawn by a pony, and is a light vehicle on two wheels. The body consists of a slight framework covered over with coarse cloth, with a bedding woven across. The *dulí* is slung to a bamboo, and is simply a piece of bedding, two or three feet square, suspended from the pole. Two or four men carry it. The *nálkí* is the conveyance generally used at weddings, and is very gaudily decked out. It is similar to the *dulí,* only much larger, and possibly more comfortable. The bridegroom, when well off, comes in the *dalu;* the girl in the *miáná* or *dulí.*

AGRICULTURE: RICE CULTIVATION.—Rice is perhaps sown over a larger area in Sáran than any other crop; but it is not so important a staple as in the neighbouring District of Tirhut, from which large quantities are imported *vía* Sohánsí and Rewá *ghāts.* According to the *parganá* returns, rice is sown on 366,000 acres. It consists of two great crops—the *bhadaí* rice or autumn rice, and the *aghaní* or winter rice, the latter being by far the larger crop.

The *bhadaí* is generally sown on high ground. The field is ploughed over several times when the early rains set in, and the seed is sown broadcast in June. As soon as the young plants are a few inches high, the ground is weeded. The crop is reaped in September. The following are among the chief varieties—(1) *sathí,* 60 days rice; (2) *sarhá;* (3) *katkí* or *mungá;* (4) *kárhání.*

Aghaní rice is sown on low ground. In June, after rain has

fallen, a nursery is selected, ploughed three or four times, and the seed sown in it. When the young plant has come up, another field is prepared for transplantation. The rainy season has now thoroughly set in, and the whole soil is reduced to the consistency of batter. In this the young rice plants are put, in bunches, at a distance of about nine inches from one another. This variety is much more extensively cultivated than the autumn rice; but it is liable to be destroyed, if rain fails at the time of transplanting, or in September. It is sometimes drowned by a too sudden rise of water; but the *kalunji* variety is said to be able to keep pace with the inundation, if it does not rise too fast. It is harvested either in December or January. The following kinds of this rice are sown broadcast—(1) *bhoinsloti*, (2) *kanugá* (3) *kháhá*, (4) *jágar*, (5) *senegrá*, (6) *jasariá*, (7) *thanomi*, (8) *sáro*, (9) *será*, (10) *sallá*, (11) *shakhjírá*, (12) *kalunji* (13) *sátul*, (14) *selá*, (15) *lánji*, (16) *batarání*, (17) *kájri*, (18) *láldaná*, (19) *umath*, (20) *ruthgoli*, (21) *dachni*, (22) *bellaur*, (23) *baharni*, (24) *bánsmati*, (25) *sámjirá*. (26) *jágar*, (27) *kherá*, (28) *rás*, (29) *páháriá*, (30) *singhár*, (31) *syámsundar*, (32) *karangá*, (33) *gajpattá*.

No improvements are known to have taken place of late years in the cultivation of rice. In 1874, some Carolina seed was distributed to various persons in the District, but the results were not encouraging; in only two out of fifteen cases was any produce harvested. In the first case, 1½ *sers* of seed were sown, and 20 *sers* of paddy came up; in the second, 13 *sers* were sown with a yield of 1 *maund*, 17¼ *sers*. The severe drought of that year, doubtless, had much to do with these unfavourable results.

The Collector (Mr Garret), says that the cultivation of rice has only extended where lands previously waste, which were suitable for its growth, have been brought under tillage; but that it has nowhere been substituted for other cereals.

The seed of rice when sown is called *dibhi*; before husking, *dhán*; after husking, *chául*; when cooked, *bhát* or *tám*.

PREPARATIONS MADE FROM RICE.—*Khai* or *lawá* is obtained from paddy, by roasting it on heated sand. The sudden heat bursts the husk, which is then removed by rubbing. Its price is 2 *ánnás* per *ser*, or 1½d a lb.; when mixed with molasses it becomes *murki*, but neither of these are much used in Sáran. *Muri*, or parched paddy, is a light preparation of rice. The paddy from which *muri* is made, is boiled twice, until the husk is half burst, when it is dried in the sun. The next step is to husk it, after which it is roasted in an

earthen vessel, some salt and water being occasionally thrown in. In another vessel a quantity of sand is heated; and as soon as this is properly warmed, the rice is thrown in by handfuls, and quickly stirred with a bundle of twigs, till the grains burst. It is then cleaned on a sieve. For making *chirá*, some paddy is first steeped in water, then half roasted, and beaten and husked in a *dhenki*. Natives, when unable to obtain a warm meal, use *chirá*, as steeping is the only operation required to prepare it for immediate use.

OTHER CEREALS.—Wheat *(gaham)* is sown in the month of November, and reaped in March or April. It is planted on high lands, which have been cropped with *bhadai* products. It is usually irrigated three times. Barley *(jao)* is sown and reaped at the same time as wheat. It is largely used in the shape of *satu* or coarse flour, prepared by parching and grinding the grain. It is either eaten with some kind of pulse (*dál*), baked into *chapátis* or cakes; or it is sometimes boiled like rice. Oats *(jai)* sown in October-November, and reaped in March-April. Maize *(makái)* or Indian corn, is largely grown in Sáran. It is sown in July, and harvested in about two months after it has been sown. Much of it is eaten as a vegetable when unripe. When in season, it can be purchased as cheaply as barley; but not so all the year round. Its average price in 1871-72 was 24 *sers* per rupee (4s. 8d. a cwt.). It is prepared and eaten like barley, being beaten with a bamboo, till the edible part drops off. *Kodo*, is a millet, about the size of a canary seed. The ear of the plant is longish, and contains about an egg-cupful of grain. It is the most largely sown of all the coarse grains. The sowing time is just at the beginning of the rains, and it is reaped when the rains are over. It is eaten like rice, or sometimes baked into *chapátis*. The use of this grain is said to be frequently attended with cramps, intoxication, and madness. A permanent contraction of the knee-joint has also been ascribed to its influence. Other coarse grains are *shámá*, *musuri*, and *maswán*, all sown and reaped at the same time as *kodo*.

GREEN CROPS.—*Matar* or peas, are sown in October, and reaped in February. *Khesárí* and gram are also sown and reaped at the same time. *Arhar* is sown in May, and reaped in the following March; it is much esteemed as *dál*. *Mug* and *urid* are both sown in June, and harvested in October. Mustard *(sarisha)*; linseed *(tisi)* and *telham* are sown in October, and reaped in February. The castor oil plant is sown in June, and reaped in February. Beans are

only used as vegetables. Sweet potatoes, potatoes and carrots are cultivated as cold weather crops.

FIBRES: COTTON.—The following account of cotton cultivation is condensed from a special Report by the Collector. The approximate area under cotton in Sáran is 18,256 acres. It is not grown by any particular set of persons, nor is it ever cultivated as a sole crop, being generally sown with *urid*, *arhar*, *makai*, and *chiná*, and reaped after all these have been cut. There are four varieties, *bhoglá*, *bhuchrí*, *jathai*, and *koktí*. The first, second and third of these are sown in June or July, and gathered in the following April. The fourth, which is very rarely grown, is gathered in September. Its flowers are of a reddish tinge, and it has a larger leaf than the *bhoglá* variety; but the cotton is discoloured and of an inferior quality. It is generally sown in garden land or on village high lands. Only one or two plants are planted together, so that it is difficult, if not impossible, to state the average out-turn. Another name for this variety is *bhadaí*, from the fact of its being sown at the same time as the *bhadaí* crops. The other three varieties are called *baísákhí* for an analogous reason. They are sown with other crops such as *makai*, *marwá*, &c., and are gathered after these have been reaped. The seeds are sown broadcast, having been previously rubbed with cow-dung, in order that their germination may be quickened. The capsules of the *jathai* variety are very short and globose; those of *bhoglá* are longer and more cylindrical; while those of *bhuchrí* are both shorter and less cylindrical. The seeds of the last two are blackish, while those of *jathai* are white. The *jathai* and *bhuchrí* varieties are by far the most commonly grown, and *bhoglá* is comparatively rare. The proportion of seed to fibre in the yield varies in all three. The *jathai* variety gives six parts of seed to one of fibre; the *bhuchrí*, five to one; and the *bhoglá*, four to one. The average yield of the first of these three is from 1 *maund* 10 *sers* to 1 *maund* 30 *sers* per acre; of the second, from 1 *maund* 20 *sers* to 4 *maunds*, and of the third, from 2 *maunds* to 2 *maunds* 20 *sers*. The value of the yield would be about Rs. 6, 4 per *maund*, if cleaned; if uncleaned, from Rs. 4 to Rs. 4, 8. The cost of cultivation is Rs. 6 per acre; the average amount of seed sown per acre, 3¼ *sers*. The seed is used either as food for cattle, or pressed for its oil. The fibre is plucked by the hand, cleaned by a rough wheel, and then woven into cloth. None is exported from Saran; on the contrary, large quantities are imported from the North-Western Districts of Gházipur and Mírzápur.

English cloth is said to be gradually supplanting the country article, which, though coarse, is far more durable. The soils best suited for cotton are those known as *kánch* and *bhángár*. West winds and a moderate rainfall are most favourable to its growth; while east winds, if they continue for any time, produce worms in the boll. The experiments made with the Hinganghát cotton failed.

Patuá is very slightly grown in Sáran. It is never sown in a field by itself, but is grown in small quantities, either on the borders of sugar-cane fields, or with Indian corn, *marwá*, or similar crops. When grown in sugar-cane fields, it is sown early in spring, and grows to a great height.

San is sown in June and July, and rarely grows more than 5 feet high. It is cut in August and September. The principal castes who cultivate it are Koerís, Dhánuks, and Mállás; the last use it for making their nets. The soils on which it is produced are *kánch*, moist *bhát*, and high lands, where water does not accumulate; but the best crops are produced on *goendá* lands, *i.e.*, village lands which are manured. The field is dug in Jaistha (May) and then allowed to lie fallow till the rains begin. The seed is sown in Asár (June); the field is then again ploughed and harrowed. The plants are cut in September and October. The cost of cultivation is said to be Rs. 20, 12 per *bíghá*, made up thus:—Seed, Rs. 4; digging, 8 *ánnás*; six ploughings, 12 *ánnás*; rent, Rs. 3; rotting, Rs. 10; cutting, Rs. 2; tying up, 8 *ánnás*. The out-turn per *bíghá* is returned at 5½ *maunds*, valued at Rs. 27, leaving a net profit of Rs. 7 per *bíghá*. *San* is never sown in the same field more than once in every three years, *makai* and *marwá* being alternated with it. After it is cut, it is dried in the sun, the leaves are knocked off, and the plant tied up in bundles and steeped in water for 10 or 12 days till it rots, after which the fibre is separated, washed, and dried. It is made into string, from which the common *tát* is woven; and the *tát* is used for making bedding, saddle-cloths for bullocks, *pardahs*, ropes, strings for thatchi[illegible].

Jute is [illegible]all in Sáran. The subdivisional officer of Se[illegible]nny is sold at Mahárájganj by the Gházípur and[illegible]ke it up to Sónpur. According to the Gan[illegible]72, 1,400 *maunds* were despatched in that year [illegible]mpur; while 270 *maunds* were imported.

Ti[illegible]ly for seed. It is sown in October and re[illegible]ultivated in the most careless way,

being sprinkled through the *rabí* lands in the proportion of one of *tísí* to five of the *rabí* crops. *Bhángár* lands are most suitable for its growth; the yield is 5 *maunds* per *bíghá*, the price 24 *sers* per rupee. The cost of cultivation is practically *nil*, and the produce is entirely exported.

There is a very strong kind of grass called *munkh*, which is much used for making ropes. It grows in waste lands, hedges, &c.

MISCELLANEOUS CROPS. PAN.—This plant is generally cultivated on high land, situated near a well or tank, so that it can be irrigated when necessary. The general size of a *pán* garden or *boroj* in Sáran is $8\frac{3}{4}$ *lagís* long, by $5\frac{1}{2}$ *lagís* broad. Assuming $5\frac{1}{2}$ *háths* to equal 1 *lagí* (the usual measure in Sáran) the area is thus 72 feet by 44, equal to 3,168 square feet, about $\frac{1}{14}$ of an acre, or 2 *káthás* $6\frac{1}{2}$ *dhurs*. The village *lagí*, which is used for measuring lands, is also used for measuring *pán* land. The size of the *lagí* varies almost village by village. Thus, in different parts of the District the *lagí* is 5, $5\frac{1}{4}$, $5\frac{3}{4}$, and 6 *háths* long. The soil best adapted for *pán* is that known as *kharáil*, a black loam; but *balsundar*, or soil mixed with sand, is also much sought after. The *boroj* or garden is enclosed by a wall of bamboo and reed work, about five or six feet high, and covered over to protect the young plants from the sun. The roof is supported by uprights; and the ground inside is divided into parallel ridges a few inches apart, in which the young cuttings are inserted, thin slips of bamboos being provided for them to climb up. Irrigation is required during the hot weather. In addition to the land which is wholly set aside for the *pán* cultivation, nearly as much land again is required for raising grass and reeds. The rent paid for this varies from R. 1 to Rs. 5 per *bíghá*. Some cultivators do not rent such land, but buy the grass, &c., from others. The rents charged for *pán* lands vary extremely. From a return submitted in 1861, it seems that in *parganás* Cheránd and Maker the rents for *pán* land range from Rs. 6 to Rs. 15 per *bíghá*; in *parganá* Kasmar, from Rs. 10 to Rs. 17; and in *parganá* Bál from Rs. 2, 8. to Rs. 5 per *bígha*. One cultivator usually holds from two to three gardens. There is a good deal of expense incurred in first setting up a *pán* garden, as the plants yield very little during the first year. I have been unable to obtain trustworthy figures of the profits which are ultimately returned to the cultivator; but they are, undoubtedly, very large.

POTATO.—This esculent is grown on about 4500 acres, most of

which are situated within *parganás* Bál, Goá, Cheránd, and Mánjhí, in the Sadr Sub-division; and *parganás* Kowárí and Pachlak in the Sewán Sub-division. There are two varieties, the red and the white; of which the former is principally grown. It is sown on a rich soil in October, and after constant irrigation, is pulled up in February. The crop is said to be even more remunerative than opium, the average out-turn in one acre being 100 *maunds*, the value of which is Rs. 100 (£10).* The cost of cultivation is returned at Rs. 80 (£8) per acre, which leaves a net profit of Rs. 20 (£2). There is an estimated export of 60,000 *maunds* to Patná and Dinápur. The quality of potatoes grown in Sáran has greatly deteriorated of late years, owing, it is said, to the cultivators trying to force too large an out-turn, and overcrowding the tubers. Fresh seed is regularly imported from Bettiá in Champáran, but the deterioration continues. The crop would doubtless be much more extensively grown if it did not require so much care, and was not so liable to total destruction from blight.

TOBACCO.—The following account of this plant has been taken from the Collector's report. Tobacco is not extensively grown in Sáran, the returns only showing an average cultivation of 500 acres during the last five years. Most of the tobacco consumed in the District is imported from *parganás* Saressá and Bissárá, in the neighbouring District of Tirhut. Detailed figures of this trade will be subsequently given. Tobacco is usually grown on the sites of old houses, in small detached patches of village ground. During the rains the ground is broken up, ploughed, and cleaned, and the seed is sown in October. After the seedlings have come up, they are transplanted into a prepared bed, and irrigated until the roots have fairly struck. If the soil is *bhángár* or dry, two daily irrigations are necessary for six days; if *kánch* or moist, for three days only. Besides this primary irrigation, the dry nature of *bhángár* soil demands a fortnightly irrigation, until the plant is cut. For plants grown on the *kánch* soil, subsequent watering is not necessary; but the earth around the bottom of the stem has to be occasionally broken up, to keep it from becoming hard. No manure is used as in Tirhut, the soil being invariably very rich. The top of the plant is nipped off, to prevent useless leaves and shoots being thrown out, and to concentrate all the strength on a few leaves. There are two kinds of tobacco plant grown. One species has short and broad leaves, with a comparatively strong flavour; while the

other has leaves 18 inches long and from 4 to 5 broad. The plant takes six months to grow; the leaves are cut in the latter end of March, and the stem is often used as fuel. In some cases, however, it is allowed to stand and to bear a second crop, called *dhunji*, which is cut in the end of April or the beginning of May; but this second crop always gives a very poor out-turn.

It is difficult to give any trustworthy statistics of the cultivation. One return gives 125 *maunds* of fresh green leaf from each acre. Another classifies the results as follow—*Bhangár* land, 80 *maunds* fresh green leaves, equal to 20 *maunds* dry leaves per acre; *kánch* land, one half the above. The quality of the Sáran tobacco is very inferior; the average price being only 55 to 60 *sers* per rupee, or about 1s. 10d. per cwt. The returns of the cost of cultivation vary still more than those of the out-turn, partly because much of the cultivation is done at odd times by members of the family. I give the following three, in the first of which rent is omitted. (1.) Ploughing ground nine times, Rs. 3, 12; transplanting, Rs. 2; manure, Rs. 4; irrigation, Rs. 19, 8; weeding, Rs. 2; trimming, Rs. 9; cutting, R. 1, 8; total, Rs. 38. (2.) *Bhángár* land. Preparing land, Rs. 4; transplanting, R. 1; watering till struck, Rs. 6; subsequent irrigation, Rs. 18; nipping, Rs. 2; cutting leaves, Rs. 2; rent, Rs. 10; total, Rs. 43. (3.) *Kánch* land. Preparing, Rs. 3; transplanting, R. 1; watering till struck, Rs. 3; nipping, Rs. 2; cutting leaves, Rs. 2; rent, Rs. 6; total, Rs. 17.

The tobacco is used either in the shape of *maluá* or dried tobacco, or *kálá* tobacco. The first is produced thus:—A *maund* of tobacco leaves is pounded down; 25 *sers* of molasses, and 2½ *sers* of fermented plum juice are added, and the whole mixed. After this the following spices and liquids should be mixed: *tambal*, *chharidá*, *puchupat*, *jatamási*, cloves, cinnamon, cardamom, camphor, sandal powder, *sugandh bhálá*, *sugandh kokelá*, *sugandh tuánká*, all in equal proportions. Then add three *máshás* of amber and musk, one *tolá* of *attar* and saffron, 2 *sers* of *keorá*, and 2 *tolás* of *ganjeat* and cardamom. The value of 1 *maund* 10 *sers* of this compound would be Rs. 17, 6; and the selling price 2 *sers* per rupee. *Kálá* tobacco is made in the following way:—The leaves are cut small; 2 *maunds* of molasses are added, and the whole is then boiled. After it has fermented, half a *maund* of potash, half a *maund* of *saji*, and 1 *maund* of soda are added. It is then left for two days, after which it is ready for use.

Some Havana and Virginia seeds were sown in 1871-72; the re-

sults were satisfactory at one place, not so at another. The tobacco produced had a much stronger flavour than the ordinary kind. No tobacco is exported from Sáran; the following estimate of imports was returned by the Collector in 1870:—Quantity imported into Sáhibganj, 2000 *maunds* of dried tobacco; Gultanganj, 1000; Gurkhá, 500; Revelganj, 600; Sewán, 500; Mahárájganj, 2000; Daraulí, 1000; Guthní, 2,500; total, 10,100 *maunds*.

SUGAR CANE.—This crop is grown on rich and high land, from cuttings which are planted about the month of March. The ground is first thoroughly manured; and the cuttings are then inserted about eighteen inches apart. When they have struck, the field is irrigated about seven or eight times; the number of irrigations depending principally on the season, but also on the soil. In some places, the cultivators tie the canes together at the top, to prevent them being blown down; but this is not generally the case. The plants are ready for cutting in the following February. Sugarcane is considered to be a highly remunerative crop. The produce of a *bighá* of sugarcane land is seldom worth less than Rs. 30, or more than Rs. 80. An account of the manufacture of sugar will be found on a subquent page under the heading "Manufactures."

INDIGO in Sáran is generally sown in February and reaped early in July. A second cutting, known as the *khuntí* crop, sometimes takes place in September, after which the land is prepared for next year's sowings. The first process in cultivation is to plough the soil; it is next dug up by *koddlís*, and again ploughed three or four times, harrowed, and reduced to a fine dust. All clods are pulverised, in order that the autumn moisture may be retained for the ensuing spring sowings. According to Mr Bayley, the Commissioner of the Patná Division, "the soil best fitted for indigo is a rich loam with a good subsoil, neither too sandy nor too stiff. Old river deposits not liable to inundation give the best yield, but fine crops are also grown on inland villages, and uplands or *bhít*." Sowings commence about the middle of February. The seed is usually purchased from Cawnpur; the price varying in different years from £1, 5s. to £5, 10s. per cwt. From 15 to 17 *sers* of seed are sown to the *bighá*. If rain falls before the seed has properly struck, the whole field has to be re-sown. After the young crop has come up, the ground is re-ploughed and weeded several times. The plant is apt to wither and die during the excessive heat of April or May. An alternation of sunny weather and moderate showers is considered most favourable. After

the plant has been cut, it is taken into the factory vats, where it is packed and braced down by transverse bars. Water is let on, and the plant allowed to steep for a period varying according to the temperature. A high temperature hastens fermentation, a low temperature retards it. Steeping is generally done at night. After fermentation is completed, the water is run off into a lower vat, where the beating process begins. This is done either by machinery or by the hand labour of coolies; in Sáran District there are only three or four factories which employ machinery. When the beating commences, the liquid is of a dark green colour; but as it proceeds, the colour becomes dark blue, and the froth, which formed rapidly at first, entirely disappears. The liquid is then gradually run off; and the sediment which contains the indigo is pumped up and strained, after which it is boiled for some hours, strained once more through two strong sheets, pressed in frames, cut into small cakes and dried. After a month or two, it is packed into chests and sent off to the Calcutta market. A full and detailed account of the manufacture, quoted from Dr. Ure's "Dictionary of Science and Art," has been given in the Statistical Account of Nadiyá District (Vol. II. pp. 98-101).

The systems under which indigo is grown are three—*assámíwár*, *zerat*, and *khuskí*. The first is rare in Sáran, and the last still rarer; but there are no figures to show accurately how much land is cultivated under each system. As a rule, the villages in which indigo is grown are let to the planter for a certain term of years by the *zamíndárs*, who obtain a high rent for good indigo-growing land. Under the *assámí* system, the cultivators receive an advance from the factory, and execute agreements to cultivate a certain amount of their high lands with indigo, the factory supplying the seed. The proportion now usually appropriated to indigo is from two to three *káthás* in each *bighá* of upland; though a few factories still take five or six, as was the custom before the difficulties of 1867. The agreements with the cultivators are for the same term as the lease from the *zamíndár*. The amount advanced per *bighá* of 4,225 square yards is from Rs. 7 to Rs. 9, inclusive of rent, which is assessed much below the average rate paid for lands of the same quality which do not grow indigo. There is no doubt that the crop is not in itself remunerative to the cultivators, who are supposed to be compensated by various indirect advantages which they would not otherwise obtain. Thus, the rents of all classes of land in villages held by planters, are usually low; the extra cesses and *salámís*, taken by native *zamíndárs*, are not levied.

The cultivator obtains the advance of hard cash at a time when his rent is due, which enables him to hold his rice till he can get a better price, and he generally gets his advance whether there is an indigo crop or not—an important consideration in a season like that of 1874, when he would have obtained very little from his *rabi* harvest. Again, his lands become useless for growing indigo after three or five years; but indigo has a long tap root, which draws all its nourishment from the subsoil, and not from the upper layers on which cereals and green crops grow. The crop which follows indigo has, therefore, the advantage of being heavily manured and of having had a long fallow. On the other hand, it should be remembered that the cultivator is subjected to annoyance from the constant visits of the factory *amlá*, and to that which arises from the consciousness that his best land is taken up for what seems to him an unprofitable crop. It is notorious that planters give fancy prices for village leases, because they expect to make up by their indigo for what they are well aware will be a certain loss in collections of rent. The pressure falls ultimately on the cultivators; for as soon as the lease falls in and is not renewed to the factory, the *zamíndár* enhances rents all round, until he has obtained what he considers an equivalent to what he formerly received from the planter. In a report on the rates of rent prevalent in Sáran District, the Collector states his opinion, that the large increase of indigo cultivation has been one of the principal causes of the rapid rise in rents during the last twelve years.

The above is a brief description of the *asámí* system, as carried on in Sáran. But it is the exception, and not the rule, for indigo to be grown on this method. It is the *zerát* or *nij* system which principally obtains in this District. Under this system, again, the planter takes a lease from the *zamíndár;* but he enters into no agreement with the cultivators, and no advances are given. By immemorial custom, certain lands are set aside for the use of the landowner or his representative in every village. Such lands, or at least that part of them which is "upland," are cultivated by the planter with hired labour and carts, for which he pays the ordinary market rates. Additions can always be made from lands abandoned by absconding cultivators, and from those which fall in owing to failure of heirs.

Under the *khuskí* system, the planter has no position either as *zamíndár* or leaseholder. The area sown under this system is very small, and is not likely to be extended. It is bitterly opposed by the *zamíndárs*, who lose the profits which they obtain when they lease

villages to planters. The profits also, to the planter, are not so large as under the other two systems.

As regards the future of indigo, I take the following from the Administrative Report for 1873 of the Commissioner of the Patná Division, Mr Bayley, C.S.: "I should be very unwilling to hazard any prophecies as to the future of indigo in these Districts. It depends primarily upon India being able to keep the practical monopoly which it now has of the European market, and on the chemists finding no cheaper substitute for the dye; but I am quite sure that prices must continue to rise, and that they must rise considerably, before the system is on a satisfactory footing. It will then depend on the European market, whether this rise can be borne, or whether it will tend to the destruction of the trade. Such a destruction would, even under the present system, be an unmitigated calamity to the people. But for the present, at all events, I think we need apprehend nothing so serious; as the margin of profit is large enough, even after a considerable rise on rates, to allow of prudent men working on their own capital getting ample returns from indigo. As a proof of this, I may adduce the experience gained during the past years in the Hatwá Estate, where there are two factories with a large cultivation, under the Court of Wards. The prices given to the *rayats* during the past year were raised to Rs. 8 per *bíghá*, exclusive of rent, which was paid by the factory; and though the year was not a particularly favourable one, owing to the low price of indigo, yet the profits were 29 or 30 per cent. on the outlay. The profits of the previous year were a good deal larger. But without a more extended experience, it is impossible to calculate accurately the profits on the total capital employed, for in addition to value of stock and fixed capital, there must be added a certain available capital to supplement losses in bad seasons, when the profits do not equal the outlay. What proportion this should bear, only a long experience can tell; but as indigo is a very uncertain crop, it is probable that prudence would necessitate the retention of a considerable reserve. However, with all drawbacks, I think the average profit may be fairly calculated at 20 per cent.; and if it approach that figure, the return must surely be sufficient to attract a large amount of capital into the trade for many years to come, while the price will give a good profit to the *rayat*. The Hatwá rates have now been adopted by the neighbouring factories, and it is to be hoped that they become general."

The following brief account of the system adopted at the two factories alluded to in the above quotation, has been slightly condensed from Mr Hodgkinson's final report on the Hatwá estate. There are two factories in the estate—at Ambikápur and at Srípur, with an aggregate indigo cultivation of 3550 *bighás*, of which 1600 are on the *zerát* system, and 1950 on the *assámiwár*. Originally, the *rayat* only received Rs. 8-8 in advance per *bighá*, *inclusive* of his rent. It soon became evident that such low rates did not leave him any margin for profit, and that he received no remuneration for his labour. Each cultivator is now paid Rs. 8 per *bighá*, *exclusive* of his rent; the addition of this latter item would raise the payment to Rs. 12-8 per *bighá* in Srípur, and 13-8 in Ambikápur. The profits made on indigo in these two factories amounted—in 1871-72 to £3,803, 4s. 7¼d; in 1872-73, to £4,064, 16s.; and in 1873-74, to £1,956, 3s. 4½d. The rate of profit in 1872-73 was fully 25 per cent. on capital. The amount of indigo produced in the first of these three years was 872 factory *maunds*, or 581 cwt.; in the second, 887 *maunds*, or 590 cwt.; and in the third, 747 *maunds*, or 498 cwt. The experiment of paying the *rayat* by the bundle was to have been introduced in 1873-74; but if it had been carried out in that year, the cultivator would have received nothing. The objections to this system fall under two heads—first, the uncertainty of the crop; and second, the exaction and extortion of the *amlá*. As regards the first objection, it is unlikely that the crop would pay the *rayat*, unless he grew it under the superintendence of the planter. Then, it might fail from drought, and all his labour would have gone for nothing. It has been well remarked that the certainty of remuneration is one of the mainstays of indigo cultivation. The second difficulty is quite as great, if not greater. In Bengal and Purniah, where the bundle system is in vogue and works well, outworks are much more common and vats more numerous. A large press of carts, coming at once, could thus be easily worked off. But in Sáran, vat power is limited. If a number of carts came at the same time, there might not be sufficient vats to contain all the indigo, which would soon spoil.

The Records of 1790 show that there was then no indigo factory in Sáran; and the first attempt made to cultivate the dye in this District seems to have been in 1793, when Messrs Ivory & Blake requested the attention of Government to hold land for this purpose. Being supported by the Collector, their application was successful. In 1794, we find that Messrs Dounie & Maitland held 50 *bighás* of

land on the banks of the Gandak at Anantpur, permission having been granted in that year; Mr Robert Blake held 54 *bighás* 15 *kathás* of land for an indigo manufactory, house and garden, in Akbarpur, *parganá* Goá, on a thirty-one years' quit rent of Rs. 105 per annum; and Mr Peter M'Entie, an Irish gentleman, had Government authority to hold 1,200 *bighás* at Daraulí, and 2000 on an adjacent island. In 1807, Mr H. Lander obtained leave to hold 50 *bighás;* and in 1808 Messrs Nowell & Kearnan received sanction for the same amount. Though so few Europeans were engaged in indigo cultivation, it seems that new factories had been already established too near existing works; and that the *rayats* took advances from both, and in the end worked for none.

The factories in Sáran have a much smaller cultivation than those of Tirhut and Champáran, and are nearer to one another. In 1873, there were thirty principal concerns and twenty-five outworks, of which twenty-one concerns and nineteen outworks were owned by natives, but generally managed by Europeans. Of these, seventeen concerns and six outworks have been established during the preceding five years. The cultivation is returned at 45,000 acres, producing an annual out-turn of about 12,000 factory *maunds* or 8000 cwt. of indigo, valued at £276,000. As regards the increase in the number of factories, I take the following from the Collector's Report, dated August 1873:—"The very high prices obtained for indigo during the past few years have induced many native landholders and others to establish new factories; but now that low prices have set in, and are likely to rule for some time, it is probable that a large number of them will collapse. To make a factory pay, when indigo is selling low, requires a great deal more care, skill, and perseverance, than natives are willing to bestow. Some of these new factories have been set up by neighbouring land-holders, in close proximity to old established concerns, under circumstances which must lead to the ruin of one or both of the rival proprietors, and tend to the serious discomfort of the *rayats*, who thus become the bone of contention between two opposing forces."

According to Messrs Thomas & Co., indigo brokers, the out-turn of indigo from the District of Sáran for 1872-73, was 12,692 factory *maunds*, or 8,461 cwts., valued at £285,570; the average price per cwt. being from £33, 14s. to £34, 10s.

OPIUM is by far the most valuable crop gr[illegible]strict. As is well-known, it can only be cultivated under Government licence.

The poppy grown in Sáran is the white variety (Papaver somniferum album). On good lands it attains a height of four feet, its stem being branched and terminated by from two to five ovate globose capsules. The land selected for its cultivation is generally high or *bhít* lands; and the cultivators are as a rule Koerís, who are the most painstaking and successful cultivators in Behar. The land is manured and irrigated as much as possible. Where the soil is very rich, the cultivator not unfrequently grows a crop of *makai*, or Indian corn, or vegetables, which he cuts in September; after which he dresses and manures the land for the poppy sowings in November. In other situations, however, where the soil is not so rich, the only crop grown is the poppy. In this latter case, the preparation of the land begins in June or July, and continues until October, the ground being ploughed, manured, and weeded, as far as the cultivator can afford. In the final preparation of the land in October, the soil is thoroughly ploughed and then levelled by the *hengá*, on which two men stand to lend it weight. The seed is sown broadcast between the 1st and 15th November. A few days afterwards, the soil is ploughed up to bury the seed, and the *hengá* is again passed over it. The field is now divided into square compartments, about ten feet long, separated from each other by small banks, which are converted into irrigation channels. If some good showers fall in December, January, or February, two or three irrigations may suffice; whereas if little or no rain falls, five or six are necessary. The seeds germinate in ten or twelve days. When the plants are two or three inches high, they are weeded and thinned. In ripening, the plant may be destroyed by frost or hail; or it may become stunted, owing to excessive heat and deficient moisture. Blight often attacks it, and a good deal of injury is frequently inflicted by a parasitical kind of broom rape (Olobanchi Indica), which attaches itself to the roots of the plant, and causes it to wither. In February the plant is generally in full bloom; about the 15th of that month, the petals are carefully stripped off and collected. These are used to form the outer shell or cake, in which the opium is packed for transit to China. After the petals have been gathered, an operation requiring a great deal of care, they are formed into circular leaves from 10 to 14 inches in diameter, and about $\frac{1}{16}$th of an inch thick. A circular earthen plate is heated, by being inverted over a fire, and the fresh petals are then spread over its heated convex surface, as soon as the glutinous juice they contain begins to

exude, others are added until the required thickness has been attained. These cakes, when they reach the central factory, are carefully separated into three classes, according to their size and colour. The smaller and dark-coloured leaves form the inner shell of the opium cakes—the larger and coarser the outer.

A few days after the petals have been removed, the capsules are at their fullest maturity, and the process of collecting the juice or opium proper now commences. This usually extends from the 20th February to the 25th March. At about 3 or 4 P.M. the cultivators go to their fields, and scarify the capsules with an instrument called a *nashtar*. The capsules are scarified longitudinally from their base to their summit, generally along one of the eminences which denote the attachment of the internal dissepiments. These scarifications are merely superficial. The juice is then allowed to exude, and to remain on the capsule till next morning, when it is gently scraped off with an iron scraper, the orifices being closed by the thumb or finger. Sometimes one incision is sufficient to complete the exudation; at other times five, six, or even eight are necessary. When the juice first exudes, it is milky white; but as the water it contains gradually evaporates, the outer portion thickens and takes a rose-reddish colour, while the inside is semifluid and of a pinkish tinge. If the night is still, and dew falls, the yield of opium is full. When collected, opium contains about 50 per cent. of water. The average quantity obtained per scarification is 10 grains, a single healthy plant yielding 75 grains in from 5 to 8 scarifications. The vessel containing the fluid opium is then taken away, the next operation being to separate the *passewá*, which, if allowed to remain, would unfit the drug for the Chinese market. The vessel is gently tilted, and allowed to remain for some time in that position, when the *passewá*, a blackish fluid like strong coffee and with a peculiar odour, drains off. This fluid, however, is not always found. If a west wind blows strongly and no dew falls, it is never present. If it is carefully separated, the drug is greatly improved; while if it remains, the opium is injured in colour, texture, and aroma. After the opium is freed from *passewá*, it is evaporated in the shade, and turned over very carefully so as not to injure the grain. It is thus treated, till it obtains the required consistency, when the cultivators take it to be weighed by the Sub-Deputy Opium Agent.

After the opium has completely exuded, the pods are broken off and the seed collected. The leaves are left on the plant till they wither, when they are gathered and delivered into the factory to be

used as "trash" for packing the opium balls. When the capsules are ripe, they are broken off and crushed; an oil used in cooking and in lamps is expressed from the seed, and the refuse oil cake is used for feeding cattle.

The cultivation of this crop pays the husbandman well; the advances are fair, and much of the work can be done by other members of his family. If the crop has been destroyed by hail or drought, or any cause beyond the control of the cultivator, the advances are remitted to him. The produce per *bighá* varies from 1 to 15 *sers*, the profit from R. 1 to Rs. 50 per *bighá*.

The system of payment is based on advances made to the cultivators in fixed instalments, not exceeding five, which should be paid at the under-mentioned periods. The first should be given in September, at a rate not exceeding Rs. 5 per *bighá* of 3025 yards; the second, towards the end of December or beginning of January, after the crop is above ground and the prospects are favourable, at a rate not exceeding Rs. 4, inclusive of any advance for poppy leaves; the third, at the latter end of March, after the chief bulk of the crop has been gathered, at a rate not exceeding Rs. 3; the fourth, at the time of weighment, according to the amount and quality of the drug delivered; the fifth on obtaining the go-down receipts.

The government payments are made separately for the three products—flower leaves, "trash," and opium proper. Flower leaves are of three kinds: the first is of fine quality, from 8 to 10 inches in diameter; the second slightly inferior in texture and colour; while the third is of a roughish and thicker quality. Each bundle weighs about 1 *ser* (2 lbs.) After being sorted, they are respectively paid for at the rate of Rs. 10, Rs. 7, and Rs. 5 per *maund*, the cultivator's previous advance having been deducted. After payment, the leaves are examined closely, as the preservation of the opium depends on the integrity of the shell. Sometimes they heat, or are attacked by grubs; sometimes they are adulterated. Ultimately, they are sent on to the Central Factory, where they are classified and carefully stored. The "trash" is taken by cubic measurement, allowance being made according as it seems coarse or fine.

What is known as standard opium, or *awal*, contains 70 parts [illegible] and 30 of water. Pure opium must contain little or [illegible] aroma must be full and unimpaired; it must be soft, [illegible]e made into cakes; and it must be protected by such [illegible]ill not become dry and lose its aroma. If it does not

possess those qualities, it is unfit for the Chinese market. When brought to be weighed by the cultivators, each bundle is carefully examined, to determine its freedom from deteriorations and adulterations. Deteriorations arise from the presence of *passewá*, water, partial solution of washing the drug, and *dhoi* or the evaporated washings of the vessels in which opium has been kept. If there is very little *passewá*, and the drug is otherwise pure, it is passed. If it contains a good deal of *passewá*, a fine is levied, consisting of a deduction varying from $\frac{1}{16}$ to $\frac{4}{16}$ of the weight. Opium is adulterated with a number of articles mentioned in the Statistical Account of Tirhut (Vol. XIII., p. 96). To detect these, there are numerous tests; and if adulteration is detected, the opium is confiscated. If passed, it is classified into 10 divisions—10 ordinary and 2 extra; each class having a range of three grains, called degrees of consistence. Payment is made at the rate of Rs. 4-8 per *ser* for opium of 70°, *i.e.*, for opium which contains 70 grains per cent. of pure dry opium, when dried on the steam table at 200° of heat.

The next process to be described is the weighments. The date of these is determined, in a great measure, by the season. If that has been dry, accompanied by hot west winds, the weighments commence early in March; if, on the contrary, the weather has been unfavourable for the inspissation of the drug, the weighments are delayed till the 20th of that month. The date having been fixed, the cultivators come in with their opium; and their names, together with the estimated quantity of opium each has brought, are entered in a book. The quantity required for next day's weighments is notified the previous evening. In the morning a small sample is taken from each man's pot, which has previously been well stirred; all these are mixed and tested for farinaceous adulterations. Each pot is then tested, and classified according to its consistence. As soon as the opium in a jar amounts to 40 *sers*, it is weighed and scaled. The accounts are made out, and the *asámis* or cultivators receive their money next morning, payment being made through the *lambardár* or head-man. The opium is then sent to Patná, where it is made into cakes.

In 1773, the monopoly for providing opium in Sáran District was granted to one Mír Mannír, who had been employed by the Patná Board on that business, and was best acquainted with the mode of managing it. He was to answer for any outstanding balances, and was to deliver the opium at Rs. 320 per *maund*. In 1785 it was resolved to lease the contract to the highest bidder, and this system

was carried on for four years. On the conclusion of this period, Government determined to reserve to itself the appointment of men to superintend the cultivation. In 1793, the price paid for opium to the cultivator was R. 1, 14 per *ser*. The contractor was to engage to deliver 6,800 *maunds* of Behar opium, in chests containing two *maunds* each; he was to receive, in addition to the contract price, a gratuity of Rs. 50 per chest, but for every chest short of 3,400, he was to pay a fine of Rs. 300. In 1797-98 the advances were Rs. 112,050; in 1798-99, Rs. 267,100; in 1799-1800, Rs. 267,300; 1800-1801, Rs. 228,127. The cultivators were to have their option, whether they would cultivate opium or not.

STATISTICS OF OPIUM CULTIVATION IN SARAN DISTRICT, 1863-64. to 1873-74.

Years.	Subdivision.	Area Cultivated.		Produce of each Subdivision.				Average produce per *bighá*.		
		*bighás.**	*káthás.*	*maunds.*	*sers.*	*ch.*	*tol.*	*s*	*ch.*	*t.*
1863-64	Chhaprá	33,678	19	6,130	14	14	2	7	4	2
	Sewán	41,780	12	7,397	13	11	2	7	1	1
1864-65	Chhaprá	33,230	15	4,368	6	14	2	5	4	0
	Sewán	40,992	6	3,812	24	15	1	3	11	2
1865-66	Chapprá	33,471	10	5,620	17	9	2	6	11	2
	Sewán	41,729	6	4,091	4	6	0	3	14	3
1866-67	Chhaprá	37,645	9	5,979	32	13	1	6	5	3
	Sewán	44,581	7	6,623	31	4	0	5	15	0
1867-68	Chapprá	38,616	0	4,418	3	6	1	4	9	1
	Sewán	45,026	0	5,864	8	11	0	5	3	1
1868-69	Chhaprá	35,098	19	4,226	11	15	2	4	13	0
	Sewán	44,595	19	5,301	16	1	2	4	12	0
1869-70	Chhaprá	39,176	7	6,091	9	12	0	6	3	2
	Sewán	46,959	1	7,256	19	12	0	6	3	0
1870-71	Chapprá	38,743	0	3,998	1	15	2	4	2	0
	Sewán	47,742	0	4,946	11	6	0	4	2	1
1871-72	Chhaprá	39,731	0	4,252	27	4	0	4	4	2
	Sewán	48,068	0	4,429	0	6	0	3	11	0
1872-73	Chhaprá	37,643	0	3,968	27	3	2	4	3	2
	Sewán	44,373	0	4,876	36	9	2	4	6	1
1873-74	Chhaprá	34,317	0	5,096	23	9	1	5	15	0
	Sewán	41,596	0	5,567	37	13	3	5	5	3

* The opium *bighá* is equal to 3,025 square yards, or about five-eighths of an acre.

AREA: OUTTURN OF CROPS.—The District of Sáran was surveyed by [illegible]een 1843 and 1846. The area, as then ascertained, [illegible]are miles, or 1,672,114 acres. The present area, as re-[illegible]oundary Commissioner in 1875, is 2654 square miles.

TABLE SHOWING APPROXIMATELY THE AREA IN BIGHAS UNDER THE VARIOUS CROPS IN THE SEVERAL THANAS OR POLICE CIRCLES OF SARAN DISTRICT.

Name of *thánd.*	No. of Villages in each *thánd.*	*Kodo.*	*Makai.*	*Sámd.*	*Tangunt.*	*Bajrá.*	*Janirá.*	*Urid.*	Rice.	Barley.	Wheat.	*Kerás.*	*Matar.*	*Musurt.*
Dighwárá,	222	10,000	30,000	...	...	...	...	...	5,000	10,000	11,000	3,000	4,000	5,000
Basantpur,	390	30,000	40,000	3,000	500	...	200	300	50,000	25,000	4,000	2,000	1,000	1,000
Mánjhi, .	229	15,000	20,000	1,000	200	...	500	200	25,000	14,000	5,000	2,000	1,000	500
Chhaprá,	363	14,000	25,000	4,000	300	...	2,000	1,000	40,000	26,000	15,000	6,000	3,000	2,000
Parsá, . .	518	25,000	30,000	5,000	1,000	...	1,000	500	50,000	25,000	10,000	4,000	3,000	1,000
Mashrak,	502	32,000	42,000	1,500	400	...	400	400	60,000	17,000	6,000	3,000	2,000	1,000
Daraulí,	421	25,000	30,000	2,000	300	...	300	500	30,000	23,000	4,000	1,000	1,500	500
Barágáon,	674	35,000	65,000	2,500	500	...	400	300	40,000	35,000	15,000	2,000	2,000	1,000
Sewán, .	579	10,000	50,000	19,000	1,000	500	1,000	400	50,000	16,000	8,000	5,000	2,000	2,000
Barauli,	266	10,000	20,000	5,000	1,000	500	500	200	16,000	12,000	1,000	2,000	1,000	1,000
Total,	4,164	206,000	352,000	42,000	5,200	1,000	6,300	3,800	366,000	203,000	79,000	30,000	20,500	15,000

Name of *thánd.*	No. of Villages in each *thánd.*	*Marwá.*	*Khesárt.*	Gram.	*Arhar.*	Cotton.	Sugar-cane.	Mustard.	Linseed.	*Chtnd.*	Poppy.	Total.	Uncultivated land, village sites and Indigo.	Grand Total.
Dighwárá,	222	...	...	2,000	5,000	2,000	200	200	100	1,000	1,000	89,500	31,500	121,000
Basantpur,	390	6,000	...	2,500	3,000	1,000	1,000	500	200	1,500	2,000	174,700	38,300	213,000
Mánjhi,	229	500	300	1,000	2,000	500	1,000	300	200	500	1,000	91,700	20,800	112,500
Chhaprá,	363	4,000	700	3,000	4,000	2,000	1,600	1,000	500	1,000	1,500	163,600	23,400	187,000
Parsá, . .	518	6,000	2,000	5,000	6,000	3,000	4,000	2,000	600	2,000	2,000	188,100	70,900	259,000
Mashrak,	502	4,000	700	3,000	5,000	2,000	2,000	1,000	300	1,500	1,000	186,200	64,600	250,800
Daraulí,	421	3,000	1,000	2,000	3,000	1,000	1,000	500	200	1,000	1,000	131,100	50,200	182,000
Barágáon,	674	5,000	1,000	2,000	2,000	1,000	500	300	200	2,000	2,000	214,800	90,300	305,000
Sewán, .	579	20,000	1,000	2,000	3,000	1,000	1,100	500	...	1,000	1,000	195,500	63,500	259,000
Barauli, .	266	4,000	1,000	1,000	2,000	500	500	300	200	700	500	80,900	53,400	134,300
Total,	4,164	52,500	7,700	23,500	35,000	14,000	12,900	6,600	2,500	12,200	13,000	1,516,700	506,900	2,023,600

The area under the different crops in *pargáná* Sipah is thus returned by the Manager of the Hatwá estate, under the Court of Wards. The figures were carefully collected, village by village:—High lands, 31,099 acres; Low lands, 14,469; *makai*, 11,428; *marwá*, 3,002; *kodo*, 10,592; *sarhar*, 3,642; wheat, 11,792; oil seeds, 1,926, 7; peas, 4,312; cotton, 1,320; indigo, 1,964; opium, 40; sugar, 604; fibres, 1343; cultivated, 46,694, 2; orchard, 1,194; waste, 3,905; grazing, 708; total, 52,726.

OUT-TURN OF CROPS, &c.—Great uncertainty attaches to all estimates of out-turn. Not only do the *bighás* vary in size, but the weights also differ in many parts of the District. The Collector says it is impossible to estimate the yields on lands renting at R. 1, 8, and Rs. 2, 8 per *bighá*, as the rates of rent afford no criterion of the quality of the land or the amount of the produce. An out-turn of 15 *pakká* or *bázár maunds* of paddy or unhusked rice is considered a very good yield for a *bighá* of rice land, while from 9 to 11 is considered an average yield. Land which yields less than four *maunds* is hardly worth cultivating. Paddy sells at an average rate of 30 *sers* per rupee. It is not usual to take two crops from rice lands; sometimes, however, *khesárí* and gram are sown before any rice has been cut, but only on inferior lands. The produce from such a second crop is small, being on the average from 3 to 4 *maunds* per *bighá*. Its value would be about Rs. 5 or Rs. 6.

CONDITION OF THE CULTIVATORS.—A holding of 25 local *bighás* or about 21 acres is considered a very comfortable maintenance for a cultivator, provided it contains lands of all sorts. To cultivate this, he would require a plough and three pair of oxen. A holding of more than 25 *bighás* would be reckoned large; and very few cultivators plough more than 50 *bighás*, and that, of course, partly by hired labour. A farm of 15 *bighás*, or about 13 acres, is a fair holding for an ordinary cultivator. He would require a plough and two pairs of oxen; but unless some members of his family were in service and earning a money income, so as to give him the means of paying the landlord's rent without having to sell the produce, the family could not be considered well-off. The Collector considers that a family of ten persons, including females and children, some money wages, cultivating 10 *bighás* of land, would ove want. It is doubtful whether a cultivator with d is not on the whole better off than a shopkeeper rofit of Rs. 8 per month. The latter has greater

expenses, having to buy in the *bázár* what he requires; while the cultivator produces nearly everything. The principal element, however, in weighing the comparative conditions is, whether the cultivator is compelled to sell his grain at an unfavourable season, to meet his rent or pay his *mahájan;* or whether he can afford to keep it until the market rate rises. Of course, there are some articles which he does not produce and cannot procure without money, but most things he can buy with his grain. It is a common sight at *háts* or village fairs, to see the cultivators exchanging their grain against tobacco, fish, thread, clothes, &c. Allowing the cultivator the rent of his land in hand, and 1 *bighá* for each member of his family, he is very well off. If he had less than 10 *bighás* and no other resource, it would be difficult for him to keep out of want, unless he had no family or a very small one. As a general rule, the substantial cultivator does not get deeply into debt; he probably requires some money at the beginning of the year, but this he can repay at harvest-time. The poorer cultivators are much more deeply involved, being, according to the Collector, hardly ever free from debt.

As a general rule, the cultivators in Sáran claim to hold under a right of occupancy, which, however, is far from well established, according to the Collector. Such tenures are rarely transferable, except with the permission of the landlord. Tenures not liable to enhancement under Act X. of 1859 are few, not numbering more than five per cent. of the whole. There are a few small proprietors who own and occupy their own hereditary lands, but none who cultivate them without any assistance. About 400 cultivators, in 345 cases, have established their occupancy rights; and in 69 cases, about 100 persons have been acknowledged to have rights in perpetuity of holding at a fixed rate, under Act X. of 1859.

THE DOMESTIC ANIMALS of Sáran include horses, horned cattle, buffaloes, sheep, goats, swine, ponies, donkeys, rabbits. A few horses are bred in the District; but most (excluding those bred in the Government Studs, or imported from Australia) came from the North-Western Provinces. Oxen are highly esteemed, both as plough and draught cattle. A common pair of plough oxen can be bought for Rs. 30 or Rs. 40 (£3 or £4). They are generally smaller animals and quicker movers than draught oxen. The price of a good pair of the latter is from Rs. 60 to Rs. 80 (£6 to £8); while a first rate pair has been known to fetch as much as Rs. 150 (£15). To keep a pair of oxen in good condition, about Rs. 13 to Rs. 14 (£1, 6s. to £1, 8s.) a-

month is necessary. The bullocks, however, of an ordinary cultivator are compelled to pick up a hard living as best as they can. Buffaloes are cheaper than oxen. They are generally kept for their milk, but are sometimes used for draught and ploughing. A bull-buffalo fetches Rs. 15 (£1, 10s.); a cow-buffalo, Rs. 40 (£4). Cows are generally sold according to the quantity of milk they yield. From Rs. 9 to Rs. 10 per *ser* is the average price for milk; so that a cow yielding four *sers* of milk would be worth from Rs. 36 to Rs. 40 (£3 to £4). Pigs are rare in Sáran, and are only kept by the very lowest castes. A good pony is worth Rs. 50 (£5); but ponies suitable for the popular game of hockey command a much higher price. The "tat" or native pony is a very hardy useful beast, who does a great deal of work on very little food. The price of a good donkey is from Rs. 2 to Rs. 3 (4s. to 6s.) A score of sheep not fattened are worth from Rs. 35 to Rs. 40 (£3, 10s. to £4); a score of kids from Rs. 9 to Rs. 10 (18s. to £1).

THE COMMON AGRICULTURAL IMPLEMENTS used in Sáran are (1) the *hál* or plough, made of wood and shod with iron. It is very light and just scratches the ground; (2) the *phál* or harrow; (3) the *khurpí* or drill for sowing the seed; (4) *hathá*, the spottle for irrigating with; (5) the *mot*, for irrigating from wells, value Rs. 4 (8s.), and the rope which is made of hide, value Rs. 6 (12s). One plough and a pair of oxen could cultivate 10 local *bighás* of land, equal to 6¼ acres; the oxen would probably be worth Rs. 40 (£4), and the rest of the stock about Rs. 5 (10s.).

WAGES AND PRICES.—In the interior of the District, coolies working in the fields are generally paid in grain, at an average rate of from 3 to 4 *sers* a day, and ¼ *ser* of peas or gram for the mid-day meal. Except among the agricultural classes, wages in the District [illegible] in cash. The Collector returns the following as [illegible] of unskilled labourers, when paid in money. [illegible]wn, from 2 to 2½ *ánnás*, or from 10 to 12 Gorakh[illegible]d.); in the country, from 1½ to 2 *ánnás*, or from [illegible] *pice* (2¼d. to 3d.) Ordinary coolies: in the town, [illegible]rakhpur *pice* (3d.); in the country, 1½ *ánnás*, or 7 [illegible].) Women: in the town, 1 *ánná* 9 *pies*, or 6 [illegible]out 2½d.); in the country 1 *ánná*, or 5 Gorakhpur [illegible]s: the same as women. Children: in the town, [illegible]rakhpur *pice* (1¼d.); in the country, 8½ *pies*, or 3 [illegible]out 1d.) Nuniyás are the best labourers, and are

especially sought after for digging. Bricklayers get from 3 to 4 *ánnás* (4½d. to 6d.) per day; blacksmiths the same; sawyers, 3 *ánnás* (4½d.) a day; carpenters, from 2½ to 4 *ánnás* (3¾d. to 6d.) a day. It is thought that, as a general rule, all wages have increased 30 per cent. during late years. In 1811, I find wages of domestic servants were as follow:—Cook, Rs. 2 per month; a body-servant, R. 1, 8; a cart-driver, R. 1, 8; a syce, R. 1, 2; a watchman, R. 1; a *mihtar*, R. 1; a barber, R. 0, 8; a *musálch*, R. 0, 8; a *dhobí*, R. 1.

Prices of food have also risen. The Collector, in his Administration Report for 1873, selects two marts, Chhaprá and Sewán, and gives the average prices of the principal grains for the years 1871-72 and 1872-73, as follow:—Common rice: in 1871-72, at Chhaprá, 20·3 *sers* per rupee; at Sewán, 19·4 In 1872-73: Chhaprá, 17·5 Sewán, 15·8. Pulses: 1871-72, Chhaprá, 19·3; Sewán, 18·3. In 1872-73, Chhaprá, 15; Sewán, 14. Wheat: in 1871-72, Chhaprá, 20·1; Sewán, 20·9. In 1872-73, Chhaprá, 14·7; Sewán, 16·3. *Atta:* in 1871-72, Chhaprá, 14·7; Sewán, 15·3; in 1872-73, Chhaprá, 11·3; Sewán, 12·1. Barley: in 1871-72, Chhaprá, 28·5; Sewán, 26·5. In 1872-73, Chhaprá, 28·1; Sewán, 23·3. Indian corn: in 1871-72, Chhaprá, 24·8; Sewán, 23·5. In 1872-73, Chhaprá, 28·6; Sewán, 26·2.

These figures show an enormous increase when compared with the prices at the end of the last century. The following list of prices was returned by the Collector in 1790; the calculations have been reduced to standard *sers* and hundredweights. Raw rice: first sort, 66 *sers* per rupee, or 1s. 8d. per cwt.; do., second sort, 69 *sers* per rupee, or 1s. 7d. per cwt.; do., third sort, 72 *sers* per rupee, or 1s. 6d. per cwt. *Usná* rice: first sort, 75 *sers*, or 1s. 5½d. per cwt.; do., second sort, 78 *sers* per rupee, or 1s. 4¾d. per cwt. *Satu:* 81 *sers* per rupee, or 1s. 4d. per cwt. Wheat: first sort, 78 *sers* per rupee, or 1s. 4¾d. per cwt.; do., second sort, 84 *sers* per rupee, or 1s. 3½d. per cwt. *Arhar*, 114 *sers* per rupee, or 11½d. per cwt. Gram, 72 *sers* per rupee, or 1s. 6d. per cwt. Peas, 114 *sers* per rupee, or 11½d. per cwt. Mustard seed, 72 *sers* per rupee, or 1s. 6d. per cwt. *Tísí*, 78 *sers* per rupee, or 1s 4¾d. per cwt. *Janirá*, 108 *sers* per rupee, or 1s. per cwt. *Múg*, 60 *sers* per rupee, or 1s. 9d. per *sers* Barley, 117 *sers* per rupee, or 11d. per cwt. *Masurí*, 96 *sers* per rupee, or 1s 1½d. per cwt. Paddy, 126 *sers* per rupee, or 10¼d. per cwt. *Khesárí* 126 *sers* per rupee, or 10¼d. per cwt.

The following price-list of food-grains for December 1791, was re-

turned by the Collector in the following month. The season was evidently one of scarcity. Rice, first sort, 21 *sers* 15 *chhatáks* per rupee, or 4s. 11½d. per cwt.; do., second sort, 28 *sers* 12 *chhatáks* per rupee, or 3s. 9½d. per cwt.; do., third sort, 33½ *sers* per rupee, or 3s. 3d. per cwt. Rice in the husk, first sort, 37 *sers* per rupee, or 2s. 11d. per cwt. *Kodo*, 1 *maund* 2 *sers* 3 *chhatáks* per rupee, or 2s. 7d. per cwt. *Satu*, 1 *maund* 17 *sers* 6 *chhátaks* per rupee, or 1s. 10¾d. per cwt. Paddy, 1 *maund* 14 *sers* per rupee, or 2s. per cwt. Wheat: 39¾ *sers* per rupee, or 2s. 8d. per cwt. Wheat flour: 21¾ *sers* per rupee, or 5s. per cwt. Barley: 1 *maund* 17 *sers* 6 *chhatáks* per rupee, or 1s. 10¾d. per cwt. Peas: 1 *maund* 10 *sers* 11 *chhatáks* per rupee, or 2s. 2d. per cwt. *Arhar-gram:* 1 *maund* 3¾ *sers* per rupee, or 2s. 6d. per cwt. *Arhar-dál:* 30 *sers* 6 *chhatáks* per rupee, or 3s. 7d. per cwt. Mustard seed: 18½ *sers* per rupee, or 5s. 11d. per cwt. *Tisi* (linseed): 28 *sers* 10 *chhatáks* per rupee, or 3s. 9d. per cwt. *Janirá:* 1 *maund* 20¾ *sers* per rupee, or 1s. 9d. per cwt. *Musurí:* 1 *maund* 8 *chhatáks* per rupee, or 2s. 3d. per cwt. *Musurí-dál:* 30 *sers* 6 *chhatáks* per rupee, or 3s. 7d. per cwt. *Marwá:* 1 *maund* 17 *sers* 6 *chhatáks* per rupee, or 1s. 10¾d. per cwt. *Shámá:* 1 *maund* 15¾ *sers* per rupee, or 1s. 11d. per cwt. *But* or gram: 1 *maund* 5 *sers* per rupee, or 2s. 5d. per cwt. *Múg:* 8 *sers* per rupee, or 13s. 7d. per cwt. Poppy seed: 19 *sers* per rupee, or 5s. 9d. per cwt. *Chiná:* 1 *maund* per rupee, or 2s. 8d. per cwt. *Khesárí:* 36 *sers* per rupee. or 3s. 3d. per cwt. *Maskalái:* 37$\frac{1}{16}$ *sers* per rupee, or 2s. 11d. per cwt.

Khassiá, the liquor distilled from the flowers of the *mahuá* tree, sells at 4 Gorakpur *pice*—3½ standard *pice* (about 1s.)—per bottle. Its strength is from 80 to 90 per cent. below proof. *Tárí*, the spirit distilled from the palm, is more consumed than any other exciseable article, owing to the cheap rate at which it is sold.

WEIGHTS AND MEASURES.—The day is divided into eight watches or *paháns*. Each of these is subdivided into *dands*, *pals*, and *biklá*. 60 *pal* = 1 *dand*; 7½ *dand* = 1 *pahar*. The common people often tell the time very accurately by looking at the sun.

The local measures of quantity are: 4 *jáo* = 1 *rati*; 8 *rati* = 1 *másá*; 12 *másá* = 1 *tolá*; 5 *tolá* = 1 *chhaták*; 4 *chhaták* = 1 *poá*; 4 *poá* = 1 *gandás* = 12 *gandás* = 1 *ser*; 6 *ser* = 1 *pasurí*; 8 *pasurí* = 1 *maund*. This is the common village (*dihátí*) measure of quantity; but in a few places the *ser* contains only 11½ *gandás*, while 20 *gandás* are reckoned to make up the standard *bázár ser*. In the west of the District, wood is sold by the Gorakhpur standard of 28 *gandás* to the *ser*, and 7 *sers* to the *pasurí*.

Distance is measured by *háths* and *lagís*. 16 *jáo* = 1 *girá*; 16 *girá* = 1 *gaj* (a yard or ell). 24 *anguli* = 1 *háth* or cubit. The number of *háths* in a *lagí* varies from 5½ to 8. The following table shows the different *lagís* and their English equivalents together with the areas of the several *bighás* which they make up:—

Number of *háths* or cubits in a *lagí*, or 20th part of a *bighá* side.	Length of a *jarib* or *bighá* side.		Area of a *bighá* in square yards.
	Feet.	yards.	
5½	165 ...	55	3,025
6	180 ...	60	3,600
7½	225 ...	75	5,625
8	240 ...	80	6,400
6½	195 ...	65	4,225

A *kos* is supposed to equal two English miles, but the word is very indefinite. The land measures are: 20 *krant* = 1 *furkí*; 20 *furkí* = 1 *dhúrki*; 20 *dhúrki* = 1 *dhúr*; 20 *dhúr* = 1 *káthá*; 20 *káthá* = 1 *bighá*; 4 *lagi* long by 2 broad = 1 *káthá*.

LANDLESS DAY LABOURERS.—The Collector is not aware of any tendency towards the growth of a distinct labouring class, who neither possess nor rent lands. There is no class resembling the *krisháns* of Lower Bengal. Some cultivators hold their land on what is called a *batái*-tenure, in which the cultivator supplies the seed and labour, and keeps one half of the crop, the landlord taking the other. This tenure, however, is fast dying out, as the landlords find it disadvantageous, Theoretically it ought to be profitable to them, as the money rent of land is certainly not equal to half the gross produce; but in practice, partly from being cheated in the division of the crop, and partly from the expense and trouble of getting his rent in kind, the landlord finds it less profitable than a fair money rent. It is rarely found, except on lands on which the crop is uncertain, and in gardens.

Women and children are largely employed in light work in the fields—such as weeding, cleaning, and breaking up the clods.

SPARE LAND.—There is no spare land in the District, and Sáran has always been noted for its high state of cultivation. The tenures are as a rule unfavourable to the cultivators. There are three classes of tenants in the eye of the law; viz., (1) tenants with, and (2) tenants

without, rights of occupancy, and (3) *mukarraridárs* or tenants who have a right to hold their land at a fixed rate in perpetuity. The principal kinds of soil are—*doras* (two-soils, *i.e.*, both sand and clay), *dihi* or village lands, *mattiár balwá* or alluvium, *hánch* and *bhángár*.

LAND TENURES.—According to the most recent returns, the average size of an estate in the District of Sáran is only 150 acres, *i.e.*, less than half the average size of the Tirhut estates, and less almost by a half than those in Patná. This is partly due to the influence of the constant partitions, under the *batwárá* Act of 1814, which alone has added 1934 estates to the rent roll of the District. There are now 80 estates on the roll, each having an area of less than 10 acres. Few *zamíndárs* have taken advantage of the beneficial provisions of the sale law, by which separate accounts can be opened. The total number of such accounts was only 1301 in March 1873, the total number of *zamíndárs* being 15,000. The number of estates at the time of the Permanent Settlement (1793) was 1056, and the revenue assessed on them Rs. 1,000,848, 2, 7. At present (1875) there are 3687 estates; and the assessed revenue is Rs. 1,221,381. In addition to the number added under the provisions of the *batwárá* Regulation, 52 were settled under the provisions of Regulation II. of 1816, 602 under Regulation II. of 1819, and 42 under Act IX. of 1847. The number of estates has thus been nearly trebled by partition alone. Deducting the large estates, and assuming that 1000 estates occupied the reduced area of 2000 square miles, the average size of an estate at the time of the Permanent Settlement may be set down at 1280 acres. At the present time there are 2,951 estates with a less area than 500 acres in paying an average revenue of £14, 14s.; 570 estates with an area of more than 500 acres but less than 20,000, which pay an average revenue of £111, 18s.; and three estates exceeding 20,000 acres, with a revenue of £14,804, 8s, of which £13,556 is paid by the estate of the Hatwá Rájá alone. As an example of the high market value of land, the Collector instances the case of two plots of ground in the town of [illegible] and its vicinity, the one measuring 26 *bighás*, 16 *káthás*, and [illegible] *káthás*, 17¼ *dhúrs*. These two estates were [illegible] X. of 1871, and the total amount of compen- [illegible] former was Rs. 890, for the latter Rs. 195.

[illegible]ub-tenures at present known to exist are *thiká*, [illegible]*gí*, and *patuá*. A *thiká* tenure is created by a [illegible] village in farm for a certain number of years;

the *thikadár* or farmer collects what he can from the cultivators, and pays the *zamíndár* what has been agreed on. *Mukarrarí* tenures are held at a fixed rate, being either granted in perpetuity, or for the life of the tenant.

Zar-peshí tenures are leases granted in consideration of an advance made by the lessee, the lessor's right of re-entry being dependent on the repayment of such advance.

Patuá or *gadhauá* is a usufructuary lease, which provides for payment of the principal and interest, but sometimes of the interest alone, from the usufruct of the land.

RATES OF RENT.—The Collector reports that Sáran has always been noted for its high rates of rent; and that there has been a great enhancement during the past ten years. As far back as 1788, ordinary grain lands paid Rs. 2 per *bighá* (of what size is not stated, but the *bighá* of 4225 square yards is probably meant); and poppy lands from Rs. 5 to Rs. 10. In 1841 the following rates were paid:—*parganá* Goá: *doras* land fit for cotton, Rs. 3 per *bighá*; *parganá* Chaubárá: sugar cane land, *doras* soil, Rs. 4 per *bighá*; *parganá* Cheránd: tobacco soil and *kharáil* soil, Rs. 7 per *bighá*; *parganá* Bál: rice land, *kharáil* soil, Rs. 4 per *bighá*.

The holdings of the cultivators are for the most part small, and indebtedness is very general. The rates of rent practically depend on the following circumstances:—(1) The character of the proprietor. (2) Whether the village is, or has been, let in farm to an indigo factory. (3) The caste of the tenant. (4) The duration of his tenancy. The first of these requires no remarks. As regards the second, so long as the factory farms the village the rates are low; but when the lease falls in, the proprietor enhances rents so as to obtain from the village a sum equal to what he got from the factory. It is very common to find Bráhmans, Bábhans, Rájputs, and other high castes, holding the best lands in a village at rates varying from 50 to 75 per cent. below what a low caste man, such as a Koerí, or Kurmí, or Chamár, would pay for inferior lands. Koerís' rents are generally high; but this is owing to their holding most of the opium lands. Rents are now almost invariably paid in money, and not in kind, as was formerly common. Where the tenant paid rents in kind, the *zamíndárs* at the time of the Permanent Settlement bound themselves not to take more than 1 *maund* 22½ *sers* from a maximum estimated produce of 2 *maunds* per *bighá*. The present custom, where payment in kind exists, is for the produce to be divided equally. On estates under

the Court of Wards, it may be noticed that the average rent paid by Ahirs, Kúrmís, and Káhárs is Rs. 4 per *bighá*, while Bráhmans and other high castes only pay Rs. 3. These latter castes employ hired labour to cultivate their lands. Rents have generally risen during the last fifteen years.

The following list of rates of rent, arranged *parganá* by *parganá*, is taken from a special Report by the Collector, dated 15th August 1872 :—The length of *lagí* or pole in local use is 6 *háths* or 9 feet ; the size of the local *bighá* being 3600 square yards or 32,400 square feet.

Parganá Bál. (1) Transplanted rice, Rs. 3 per *bighá*, or 8s. 1d. per acre ; (2) broadcast rice, Rs. 2 per *bighá*, or 5s. 4¾d. per acre ; (3) *Makai, marwá*, cotton, *arhar* and wheat, Rs. 7, 4 per *bighá*, or 19s. 7d. per acre ; (4) *Kodo, shámá*, barley and pulse, Rs. 5, 8 per *bighá*, or 14s. 10d. per acre ; (5) Indigo, Rs. 5, 0 per *bighá*, or 13s. 6d. per acre ; (6) Sugar cane, Rs. 5, 0 per *bighá*, or 13s. 6d. per acre.

Parganá Bárá. (1) Transplanted rice, Rs. 4, 8 per *bighá*, or 12s. 1¾d. per acre ; (2) broadcast rice, Rs. 3, 8 per *bighá*, or 9s. 6d. per acre ; (3) *makai, marwá, arhar*, cotton, and wheat, Rs. 1, 15 per *bighá*, or 5s. 2d. per acre ; (4) *kodo, shámá*, barley and pulse, Rs. 2, 2 per *bighá*, or 5s. 8¾d. per acre ; (5) poppy, Rs. 4 per *bighá*, or 10s. 9½d. per acre ; (6) sugar cane, Rs. 2, 8 per *bighá*, or 6s. 9¾d. per acre.

Parganá Barai. (1) Transplanted rice, Rs. 4 per *bighá*, 10s. 9½d. per acre ; (2) broadcast rice, Rs. 2 per *bighá*, or 5s. 4¾d. per acre ; (3) *Makai, marwá, arhar*, cotton and wheat, Rs. 2, 11 per *bighá*, or 7s. 3d per acre ; (4) *Kodo, shámá*, barley and pulse, Rs. 2, 8 per *bighá*, or 6s. 9d. per acre ; (5) poppy, Rs. 4 per *bighá*, or 10s. 9½d. per acre ; (6) Indigo, Rs. 4 per *bighá*, or 10s. 9½d. per acre ; (7) sugar cane, Rs. 2, 8 per *bighá*, or 6s. 9d. per acre.

Parganá Chaubarah. (1) Transplanted rice, Rs. 3-8 per *bighá*, or 9s. 5½d. per acre ; (2) broadcast rice, Rs. 2, 1 per *bighá*, or 5s. 7d. per acre ; (3) *Makai, marwá, arhar*, cotton and wheat, Rs. 2-8 per *bighá*, or 6s. 9d. per acre ; (4) *Kodo, shámá*, barley and pulse, Rs. [illegible]r 6s. 3d. per acre ; (5) poppy, Rs. 6, 8 per *bighá*, or [illegible]re ; (6) Indigo, Rs. 3, 0 per *bighá*, or 8s. 1d. per acre ; [illegible] Rs. 3, 8 per *bighá*, or 9s. 5½d. per acre.

[illegible]ránd. (1) Transplanted rice, Rs. 4 per *bighá*, or [illegible]e ; (2) broadcast rice, Rs. 3 per *bighá*, or 8s. 1d. per [illegible], *marwá, arhar*, cotton and wheat, Rs. 8, 8 per *bighá*, [illegible] per acre ; (4) *Kodo, shámá*, barley and pulse, Rs. 8, 4

per *bighá*, or £1, 2s. 3¼d. per acre; (5) poppy, Rs. 12 per *bighá*, or £1, 12s. 4¾d. per acre.

Parganá Dangsí. (1.) Transplanted rice, Rs. 2, 8 per *bighá*, or 6s. 9d. per acre; (2) broadcast rice, Rs. 2 per *bighá*, or 5s. 4¾d. per acre; (3) *Makai, marwá, arhar*, cotton and wheat, Rs. 2, 8 per *bighá*, or 6s. 9d. per acre; (4) *Kodo, shámá*, barley and pulse, Rs. 1, 12 per *bighá*, or 4s. 8½d. per acre; (5) poppy, Rs. 3, 4 per *bighá*, or 8s. 9½d. per acre; (6) Indigo, Rs. 4 per *bighá*, or 10s. 9½d. per acre; (7) sugar cane, Rs. 3, 8 per *bighá*, or 9s. 8½d. per acre.

Parganá Goá. (1) Transplanted rice, Rs. 3 per *bighá*, or 8s. 1d. per acre; (2) broadcast rice, Rs. 2 per *bighá*, or 5s. 4¾d. per acre; (3) *Makai, marwá, arhar*, cotton and wheat, Rs. 4, 8 per *bighá*, or 12s. 1¾d. per acre; (4) *Kodo, shámá*, barley and pulse, Rs. 4, 4 per *bighá*, or 11s. 5¼d. per acre; (5) poppy, Rs. 6 per *bighá*, or 16s. 2½d. per acre; (6) Indigo, Rs. 4, 8 per *bighá*, or 12s. 1¾d. per acre; (7); sugar cane, Rs. 3 per *bighá*, or 8s. 1d. per acre.

Parganá Koátí. (1) Transplanted rice, Rs. 3, 4 per *bighá*, or 8s. 9¼d. per acre; (2) broadcast rice, Rs. 2, 8 per *bighá*, or 6s. 9d. per acre; (3) *makai*, cotton, *arhar, marwá*, and wheat, Rs. 3, 4 per *bighá*, or 8s. 9¼d. per acre; (4) *kodo, shámá*, barley and pulse, Rs. 2, 4 per *bighá*, or 6s. 1d. per acre; (5) poppy, Rs. 4, 8 per *bighá*, or 12s. 1¾d. per acre.

Parganá Kasmar. (1) Transplanted rice, Rs. 3, 8 per *bighá*, or 9s. 5½d. per acre; (2) broadcast rice, Rs. 2, 8 per *bighá*, or 6s. 9d. per acre; (3) *Makai, marwá, arhar*, cotton and wheat, Rs. 5, 8 per *bighá*, or 14s. 10d. per acre; (4) *Kodo, shámá*, barley and pulse, Rs. 4, 14 per *bighá*, or 13s. 1¾d. per acre; (5) poppy, Rs. 7 per *bighá*, or 18s. 10¼d per acre; (6.) Indigo, Rs. 4 per *bighá*, or 10s. 9½d. per acre; (7) sugar cane, Rs. 5 per *bighá*, or 13s. 6d. per acre.

Parganá Makair. (1) Transplanted rice, Rs. 4 per *bighá*, or 10s. 9½d. per acre; (2) broadcast rice, Rs. 3 per *bighá*, or 8s. 1d. per acre; (3) *Makai, marwá, arhar*, cotton and wheat, Rs. 3, 11 per *bighá*, or 9s. 1½d. per acre; (4) *Kodo, shámá*, barley and pulse, Rs. 3, 8 per *bighá*, or 9s. 5½d. per acre; (5) poppy, Rs. 4 per *bighá*, or 10s. 1½9d. per acre; (6) Indigo, Rs. 3 per *bighá*, or 8s. 1d. per acre; (7) sugar cane land, Rs. 3, 8 per *bighá*, or 9s. 5½d. per acre.

Parganá Mánjhí. (1) Transplanted rice, Rs. 2, 8 per *bighá*, or 6s. 9d. per acre; (2) broadcast rice, Rs. 2 per *bighá*, or 5s. 4¾d. per acre; (3) *Makai, marwá*, cotton, *arhar* and wheat, Rs. 5, 6 per *bighá*, or 14s. 6d. per acre; (4) *Kodo, shámá*, barley and pulse, Rs. 5, 6 per

bighá, or 14s. 6d. per acre; (5) poppy, Rs. 6 per *bighá*, or 16s. 2½d. per acre; (6) Indigo, Rs. 6, 8 per *bighá*, or 17s. 6½d. per acre.

Parganá Marhal. (1) Transplanted rice, Rs. 2, 8 per *bighá*, or 6s. 9d. per acre; (2) broadcast rice, Rs. 2 per *bighá*, or 5s. 4¾d. per acre; (3) *Makai, marwá, arhar*, cotton and wheat, Rs. 2, 8 per *bighá*, or 6s. 9d. per acre; (4) *Kodo, shámá*, barley and pulse, R. 1, 12 per *bighá*, or 4s. 8½d. per acre; (5) poppy, Rs. 3, 4 per *bighá*, or 8s. 9¼d. per acre; (6) Indigo, Rs. 3 per *bighá* or 8s. 1d. per acre.

Parganá Narhan. (1) Transplanted rice, Rs. 3 per *bighá*, or 8s. 1d. per acre: (2) broadcast rice, Rs. 1, 4 per *bigha*, or 3s. 4½d. per acre; (3) *Makai*, cotton, *marwá, arhar* and wheat, Rs. 2, 8, per *bighá*, or 6s. 9d. per acre; (4) *Kodo, shámá*, barley and pulse, Rs. 1, 8 per *bighá*, or 4s. 0½d. per acre; (5)poppy, Rs. 8 per *bighá*, or £1, 1s. 7d. per acre; (6) Indigo, Rs. 2, 8 per *bighá*, or 6s. 9d. per acre; (7) sugar cane, Rs. 3, 8 per *bighá*, or 9s. 5½d. per acre.

Parganá Pachlak. (1) Transplanted rice, Rs. 4 per *bighá*, or 10s. 9½d. per acre; (2) broadcast rice, Rs. 3 per *bighá*, or 8s. 1d. per acre; (3) *makai, marwá, arhar*, cotton, and wheat, Rs. 4, 8 per *bighá*, or 12s. 1¾d. per acre; (4) *kodo, shámá*, barley and pulse, Rs. 3 per *bighá*, or 8s. 1d. per acre; (5) poppy, Rs. 5, 8 per *bighá*, or 14s. 10d. per acre; (6) Indigo, Rs. 3, 8 per *bighá*, or 9s. 5d. per acre; (7) sugar cane, Rs. 4 per *bighá*, or 10s. 9½d. per acre.

Parganá Sipáh. (1) Transplanted rice, Rs. 5, 8 per *bighá*, or 14s. 10d. per acre; (2) broadcast rice, Rs. 3, 8 per *bighá*, or 9s. 5¼d. per acre; (3) *makai, marwá*, cotton, *arhar*, and wheat, Rs. 5, 8 per *bighá*, or 14s. 10d. per acre; (4) *kodo, shámá*, barley and pulse, Rs. 4 per *bighá*, or 10s. 9½d. per acre; (5) poppy, Rs. 6, 8 per *bighá*, or 17s. 6½d. per acre.

The following are the average rates of rent for the whole District, compiled from the foregoing *parganá* averages for each kind of land. It should be noted that the rates are calculated, as in the preceding [illegible] the local *bighá* of 3600 square yards, and con[illegible]e standard English acre.—(1) Transplanted [illegible]*ghá*, or 9s. 6¾d per acre. (2) Broadcast ri[illegible]*ghá*, or 6s. 9d. per acre. (3) *Makai, maru*[illegible]otton, Rs. 4, 2, 8 per *bighá*, or 11s. 3d. per [illegible]*i*, barley and pulse, Rs. 3, 8, 11 per *big*[illegible]re. (5) Poppy, Rs. 5, 12, 9 per *bighá*, o[illegible] Indigo, Rs. 3, 13, 6 per *bighá*, or 10s. 4½d. [illegible], Rs. 3,10,10 per *bighá*, or 9s. 11¼d. per acre.

MANURE is used wherever it can be procured. Five or six cart loads are considered a fair quantity for one acre; though they supply little more than a top-dressing. The manure consists of cow or sheep's dung, or well-rotted sweepings and ashes. Sugar-cane, opium, and tobacco are highly manured, but rice lands never. The Collector says that it is difficult to estimate the value, as manure is very rarely sold; but he returns six *ánnás* (9d.) as a fair price for a cart load of cow's dung, and eight *ánnás* (1s.) for one of sheep's dung. The lands near a village, which receive a good deal of household refuse, are much sought after; and few cultivators will take out-lying fields *(arázi bákhirsí)*, unless they can also get some village lands with them.

Another manure, much used by indigo planters, is *sítí*, or the refuse of the indigo plant, after it has been steeped. This is worked in, when the ground is being prepared for the next season.

IRRIGATION is largely practised for the cold weather crops—more especially for barley, sugar-cane, tobacco, potatoes, and vegetables; but when rain fails, the rice crop is also irrigated. The chief methods have been already mentioned. Wells are common; but tanks, compared with the number in Tirhut, are scarce. Rice is irrigated from the surplus rain-water, which has collected in the *nálás* and natural water-courses during the rains. The cost of irrigating a rice field is Rs. 0, 8 per *bighá*; of watering from a well, R. 1 to R. 1, 4. Wells are of three kinds (1) *kachchá* wells, which are simple excavations in the earth, and cost R. 1, 4 (2s. 6d.) per *parsá* or man's height. They only last one season. (2) Wells lined with rings of earthenware, which cost about Rs. 40 (£4). (3) *Pakká* wells, lined with masonry, which cost from Rs. 400 to Rs. 500 (£40 to £50).

Where both a spring and an autumn crop are taken from the same field, no crop is grown during the rains. Peas are usually watered twice; wheat and barley three times; opium five times; sugar-cane seven or eight times, and tobacco four or five times. The quantity of water used varies from 200 to 250 *maunds* per *bighá*.

Lands are occasionally left fallow for six months at a time.

NATURAL CALAMITIES.—The District of Sáran is subject to blights, floods, and droughts.

BLIGHTS.—The most common kind of blight is called *hindá*, which attacks wheat and barley. The stalk becomes incrusted with a yellow mildew, and the ears are found to be become empty. This blight is met with when east winds have been prevalent, if accom-

panied by heavy fogs during the preceding cold weather. There is no remedy known. In 1867-68, the *rabi* or spring crops suffered much damage from this cause. The grain crop is also often attacked by the *larkud* insect, which makes one tiny hole in each pod, enters, and eats up the contents. Many fields which show a most luxuriant crop, are found on closer examination to have produced nothing at all. During a damp season, indigo is liable to be attacked by caterpillars, which strip off the leaves, and leave nothing behind but the bare stalks. East winds are supposed to be favourable to their ravages. Another insect attacks the indigo root, cutting it through just below the surface of the ground.

During the cold weather, the crops are sometimes greatly injured by hail storms. In February 1866, a great storm swept the District from the north-western parts towards Sónpur, devastating a tract of country thirty-five miles long, with an average breadth of from five to eight miles. Within this area, nearly every green blade was destroyed. According to Mr Cockerell, C.S., in his Report on the Famine of 1866 in Behar, the effect of this storm was absolute ruin to the opium cultivators, who had also suffered from a similar calamity in the previous year.

Floods.—Sáran District, being bounded on two sides by large rivers, which flow on ridges and carry enormous volumes of water, is peculiarly exposed to inundations. The northern side of the District is now, however, completely protected by the Gandak embankment. Towards the south, along the banks of the Ganges and Ghagrá, protective works are required, as large tracts are inundated nearly every year. Where the banks of these two rivers are low, there is nothing to hinder them from inundating the immediately adjacent country. Where, on the other hand, the banks are high, the immense volume of water brought down forces itself up the small river streams, which flow into the large rivers through deep cuts in their banks. In this latter case, it is the low lands under the smaller streams, that suffer most severely. The old records are full of complaints about these inundations, which in many cases rendered a remission of revenue necessary. As examples of special inundations, those of 1871 and 1874 may be taken, as accurate returns are available for each year.

In 1871, the town of Chhaprá, the average level of which may be taken as 173 feet above the sea-level, was inundated by the combined floods of the Ganges and Ghagrá, which poured up the Azaibganj

nálá, and overflowed the Tramway Road at a low point near Naini, on the fifth mile from Chhaprá. This *nálá* has its mouth at Azaibganj, and shortly after branches off into two channels, each of which terminates in a *jhil*, eight miles to the north. The height of this flood above mean sea level was 177·33 feet outside the Tramway Road; and in the town itself, 175·57 feet.

In 1874, the flood level overtopped that of 1871 by 11 inches. When at its greatest height, it was more than five feet above the general level of the town; and Chhaprá was solely saved by the strength of one embankment, which had fortunately been raised and strengthened as a relief work in 1874. This work prevented the water of the Azaibganj *nálá* passing northwards through the Barhampura *nálá*. In the rural parts of the District, according to the Famine Narrative, it was possible to sail from Thawá bridge to Sónpur, and from Nayágáon to Dinápur and Bánkipur. The Hardeá *chaur* and Máhí *nadí* rose simultaneously with the Ganges, and the *zamíndárí bandhs* gave way at one place after another. The waters spread as far north as Parshádí, Parí, and Mankí Mantal, and south to Náyagáon, Khariká, Chausíá, and Baranpurá, covering the Sónpur road to the depth of three or four feet. When the embankments burst on the Máhí *nadí*, at Kakrehát and Belá, the waters rushed into the Hardeá *chaur* and flooded the adjacent lands. The Parsá road was under water in several places; so that from the Gandak to Harlharpur, and from Sítalpur to Paryá, the whole country was more or less covered with water.

The highest flood level yet recorded was on the 29th August 1874, when the reading was 178·29 feet above the sea. The general level of the Station, as has already been stated, is 173 feet above mean sea level.

EMBANKMENTS.—There is only one embankment, or rather series of embankments, deserving of notice—the line which extends from Sónpur, at the confluence of the Ganges and Gandak, to Sepayá, being more or less continuous for one hundred miles. The earliest notice of this great work is to be found in the records of 1796, when it was first placed under European management; Rs. 17,429 were expended on its repairs; Rs. 2,100 on the Superintendent's salary, and Rs. 846 on his establishment, making a total of Rs. 19,375. The Collector proposed that this sum should be paid in equal proportions by Government and by the *zamíndárs*. In 1798 the *pulbandhí*, or embankment charges, were Rs. 128,124; which

amount was recovered by levying ½ *ánná* per *bighá* upon the Nizámat *maháls* and from the *jágírdárs*. In 1801-2 the embankment was partially repaired; in 1806-7, and again in 1814, further sums were spent on it. In 1815 the following lengths were ordered to be repaired :—(1) Parsandí to Fathipur, 18 miles; (2) Sónpur to Parsandí, 20 miles; (3) Bandaulí to Salapur, 14 miles; (4) Salapur to Gausá, 16 miles; (5) Gausá to Jandupur, 12 miles; (6) Bhatgare to Cholkam, 5 miles; (7) Balahá to Gausá, 3½ miles; (8) Jandupur to Mattíhama, 6 miles; making a total length of 94½ miles. The cost of repairs was Rs. 62,207, 3.

In spite of the large sums occasionally spent on these works, they had fallen into so ruinous a state between 1820 and 1825, that the *zamíndárs* petitioned either that Government should repair them, or that they should be allowed to do so themselves. Repairs of some kind or another were made; but in 1829 it was found that further repairs, if not a reconstruction, had become necessary. Accordingly, Captain Sage constructed a new line at a cost of Rs. 60,000; which in the same year was so extensively damaged that its repairs cost Rs. 20,785.

Since then the embankments have been fairly attended to, though it has been a subject of discussion whether they should not be altogether abandoned. Colonel Rundall considers it very doubtful whether the line of 1830 was constructed on any definite principle, with regard to the discharge of the river. But, on the whole, it has answered its purpose well. The Government officers superintend it; and the landholders are under agreements to pay for the cost of repairs, in proportion to their land-revenue. In the lower part of its course the main embankment is at some distance from the river; and with a view to protect the intervening strip of country, a subsidiary or *charkhí bandh* was erected close to the river bank. Some years ago it was feared that this tended to endanger the stability of the main embankment, and orders were, therefore, issued to breach it. This was done; but it was not demolished, and (while it thus remained) the large embankment, which had not given way for many years, was broken in several places. In 1872, property to the value of 2 *lákhs* of rupees (£20,000) was destroyed, and some thirty villages between the two embankments were ruined. A proposal to relieve the more urgent cases, by the disbursement of Rs. 7,000, was made by the Collector.

It cannot be maintained that the shutting out of the Gandak water has been attended with unmixed benefits; and the evils

that now exist will probably increase, unless something is done to remedy them. Before the embankment was erected, the various *nálás* and *nadís* which intersect the District, received each year a large volume of pure, fresh water, which they ultimately conveyed to the Ganges. Now, however, this no longer happens, and the little water that they contain during the cold and hot weather is stagnant and malarious. In years of drought, irrigation is no longer feasible from these sources, as it once was; and the banks of some of these streams have become so unhealthy that no one will live near them. The course of many of them is distinctly visible up to the embankment. Thus, the bed of the Dáhá *nadí* is clear up to Parmanand Pattí. So, too, the Gandakí *nadí* takes its rise near Hájípur from a *sotá* or old branch of the Gandak, which in the hot weather is now almost dry. The Dhanái *nadí* rises at the 77th mile of the embankment, and was formerly fed from the Rúpancháp *sotá* of the Gandak. The villagers say that it was never dry, even in the hottest seasons, previous to the thorough repair of the Gandak embankment. The Khatsá *nadí* rises at Rámkollah, also near the embankment. A new irrigation scheme contemplates the opening of sluices in the Gandak embankment, and the admission of water into these old channels, which will be used partly for irrigation and partly for drainage.

The necessity for erecting another embankment in the south of the District, along the banks of the Ganges and Ghagrá, has been strongly urged. The following is the present state of the case:—From Sónpur up to Chhaprá the banks of the Ganges are, as a rule, high; and the inundations are not caused by the river overflowing its banks, but by its flood water forcing its way up the deep *nálás*, which are imperfectly embanked, into the low lands behind. From Chhaprá for three miles to the west, the country is protected from inundation by the high banks of the river, although the country behind is low; but at Azaibganj, a *náld* opens into the Ghagrá, and allows the flood water to pour over the low-lying land inside. The water then passes on towards Revelganj on the west and Chhaprá on the east; though but little can get past the Tramway Road, which protects the town of Chhaprá from inundation. From the 3d to the 15th mile, the banks are high, and no *nadí* joins. At the 15th mile a small *zamindárí bandh* commences, and joins the high pieces of ground up to Phulwáriá, where the Súndí or Dáhá *nadí* falls into the Ghagrá. This *nadí* is embanked for many miles into the interior; and it is supposed that the floods, which did so much injury to Chhaprá in 1874,

were caused by its waters. Up to the 20th mile the Ghagrá spills over the road; but from the 20th to the 22d mile, the low ground is embanked. From the 22d to the 42d mile, the banks are high; but between them and the cold weather bed there is a large area, annually inundated during the rains. A low tract of land at the junction of the Jharáhí with the Ghagrá is often inundated, but the floods do not spread over the surrounding country. From the 45th to the 48th mile, the river overflows its banks, and forces its way up the Ghosí *nadí* at Daraulí. It also inundates a large tract of land to the north-west of that place. Above the 48th mile it does not seem to do further harm. The proposed scheme is to align a proper embankment, which, while allowing drainage to escape by sluice-gates inserted in it, would keep out the flood waters. In this way, very large tracts could be preserved from inundation nearly every year.

DROUGHTS have occurred several times, the worst known having taken place in 1866 and in 1874. Both of these were entirely caused by the failure of the local rains, and intensified by the exclusion of the Gandak water by the embankment. No means have as yet been adopted as a safeguard against droughts; but a scheme is at present under consideration for utilising the *nálás* as irrigation canals. In partial floods, a compensating influence exists in the shape of the rich mud brought down by the rivers.

THE FAMINE OF 1866.—The following account has been condensed from Mr Cockerell's Report on the famine of 1866 in Behar:—The distress in Sáran was general; it was caused by two or three bad harvests in successive years, and by a general rise in the price of food, unaccompanied by any rise in wages. It was locally intensified by a severe hail-storm, which passed over a portion of the District from west to east in February 1866. The autumn crops of 1864 had partially failed, and the *rabí* or spring crops of 1865 had been damaged by a previous hail-storm, which passed over the same tract of country. Thus, local supplies had not been maintained, and distress began to be felt very early. The staple food of the District is Indian corn or maize; rice is largely imported from Tirhut and Nepál, to supplement what is grown on the low lands in the District. But these sources also failed. Distress supervened; and in October 1865 a public meeting to discuss relief matters was held by the Collector. A Committee of native gentlemen was formed to purchase rice at wholesale prices in the neighbouring Districts, and to retail this to the poorer classes at rates

below those prevailing in the *bázár*. But these cheap sales were discontinued by order of the Board of Revenue, as the grain was simply withdrawn from an equally distressed area; the largest grain mart in north Behar being Revelganj, from which the Chhaprá dealers drew their supplies. In November 1865, the Collector reported that the local rice crop had failed to the extent of two-thirds. Much, however, depended on the *rabí* crops, the sowing of which had been retarded by want of rain and want of seed. Further hopes were frustrated by the hail-storms which traversed the District, from its extreme north-western corner to its eastern limit, where it is bounded by the Gandak. This tract is about 35 miles long by 8 broad; and so complete was the destruction, that it was said that almost every blade of corn and green leaf had been destroyed. In many parts of this tract opium is grown; and the cultivators look to that crop to pay for the rent of their entire holdings. The effect of this storm was ruin to all within its limits. The Collector's recommendation, that the opium advances should be remitted, was supported by the Commissioner, but was not finally acceded to.

The immediate consequence of this wholesale destruction of crops was the absence of employment for the labouring classes, who had thus no means of support till the next sowing season, three or four months distant. In the meantime, Rs. 3000 were sent to some indigo planters, in localities where the distress was keenest, to afford some relief by road-making. Work was also started at Sewán; and some hundreds were thus supported till April, when funds ran short, and the works were stopped. No other relief measures were adopted till June, when funds to the amount of Rs. 16,147 including a contribution of Rs. 2000 from the Hatwá estate, were raised by subscription. An allowance of 8 *chhatáks* of rice and one of *dál* was to be daily given to those who were physically incapable of work. Relief centres were established at Chhaprá, Rámkollá, Rájápatí, Barhogá, Sadowá, Sewán, Pratáppur, Husáinganj, Kuchaikot, Narhan, and Dighwárá. These were principally supplied with grain purchased at Revelganj, at the rate of nine *sers* a rupee; at a time when it was only procurable in the local *bázárs* at the rate of five or six *sers* a rupee. The distribution of cooked food proved a failure, and was only given under medical orders. The daily average number receiving gratuitous relief was, in July, 5062; in August, 4221.

Imperial road works were commenced at Sewán in July, from an

assignment of Rs. 20,000. Eighteen hundred persons were thus employed in July, August, and September; but the relief came too late. Cholera appeared in many places, although nowhere in an epidemic form. Medical establishments were opened at Chhaprá and Sewán. At the latter place, out of 146 cases, 65 died within 8 days after admission. Altogether, 8175 persons are said to have died from starvation and disease; but this estimate must be accepted as only approximate. In no month did the daily average number of persons receiving relief of one kind or another exceed 7000. Relief should have commenced much sooner. The Collector had reported, towards the end of 1865, that everything depended on the *rabí* crops; and that if these failed, there would be frightful distress. And these did fail. In the words of Mr Cockerell—"A clear case for extensive relief measures had arisen; yet no provision for affording relief on a scale at all commensurate with the need of the people was attempted, till late in the month of June; and consequently, a vast number of those who came to the relief centres to obtain food, were already in a moribund state, to whom the first meal gave the death blow."

The total amounted assigned for relief works was Rs. 51,147, made up thus provision subscriptions, Rs. 16,147; assignments from local funds, 5000; from general relief funds, Rs. 10,000; and from imperial funds, Rs. 20,000. The amount expended on gratuitous relief was Rs. 21,707; on relief works, Rs. 22,600; total, Rs. 44,307.

THE FAMINE OF 1874 was due to the deficient and abnormally distributed rainfall of 1873, which only amounted to a total of 33·8 inches, against an average of 37·88. The following table exhibits the rainfall at the Sadr station, month by month: January, 24 inches; February, *nil;* March, 1·7 inches; April, 1·00; May, *nil;* June, 3·42 inches; July, 15·57 inches; August, 10·75 inches; September, 1·15 inches; October, *nil;* November, *nil;* December, *nil;* total rainfall, 33·83 inches. Throughout all parts of the District, excepting in the *thánás* of Dighwárá, Chhaprá, Mánjhí, and Daraulí, with a population of 680,000, the crops were more or less deficient. The Indian corn *(makai)* yielded hardly three-eighths of an ordinary crop; and the rice crop, which occupies one-fourth of the cultivated area, failed almost entirely. The *rabí* crops were expected to yield about three-eighths of an average, having been much improved by rain in February 1874. In the *thánás* of Baraulí and Basantpur, bordering the Gandak, the deficiency was greatest; and in places to the west of Hatwá, where

the main crop is rice, and the harvests had been deficient for three successive years, severe distress was anticipated. The District is densely inhabited (778 souls per square mile), and the surrounding Districts were equally distressed. Saran, however, contains many large grain marts, with enterprising dealers; and in this respect, it contrasts very favourably with Champáran and Tirhut. The principal places where grain was imported were Revelganj, Chhaprá, Mírganj, Gutá, Siswán, Maháraiganj, and Rúpanchán; Revelganj, from its favourable situation, receiving by far the largest quantity. Sir R. Temple thus determined the quantity of grain which it was necessary to import. On the Hatwá estate, 80,000 persons, out of 400,000, would require assistance of some kind or another, for three-and-a-half months. To provide for these, 18,000 *maunds* of grain were thought necessary. For the rest of the District, or for a distressed population of 200,000 souls, 500,000 *maunds* were ordered to be stored. The ultimate amount stored, however, was 1,034,906 *maunds*. It was despatched to Arrah in Sháhábád, and thence ferried across to Dariágani, in this District.

By the middle of January rice was selling at 10 and 11 *sers* a rupee, but maize could still be obtained at 14 *sers*. Work was said to be much wanted in several places, and a few isolated cases of distress were reported in Daraulí *thánd*. The want of water was especially felt. *Dakáití*, robbery, theft, and house-breaking increased from 224 cases in December 1871 and 231 in December 1872, to 289 in December 1873. On the 17th January, rice was selling in Hatwá at 10½ *sers* per rupee. Mr Hodgkinson, then manager of the Hatwá estate, gave the following comparison, in *kachchá sers* of 12 *gandahs* (a little more than half the standard *ser*), with prices in the same month of 1866. January 1874, rice 18 to 19 *sers* per rupee, equivalent to 9 or 9½ standard *sers; makai* 23 to 24 *sers* per rupee, equivalent to 11½ to 12 standard *sers*. January 1866, *makai* 42 *sers* a rupee, equivalent to 21 standard *sers;* rice 22½ *sers*, equivalent to 11¼ standard *sers*. Work in the shape of tank making, and of constructing new or repairing old roads, was, however, amply provided. On the 10th February, there were 70,000 persons employed on relief works. Many were women, and persons who do not ordinarily resort to this kind of labour. Although there were 900 miles of roads in course of construction or repair, it was thought that these would not afford sufficient work; and the clearing out of old inundation channels was there-

fore included in the relief operations. Towards the end of February, the average daily number on relief works was 82,000, but during the next month it fell to 76,794, soon to rise again to 93,574. The quantity of work done by persons on relief works was stated to be one-fourth of what a cooly ordinarily did. The average daily number receiving gratuitous relief was only 577. In the beginning of April the *bázárs*, with one exception, were said to be everywhere sufficiently supplied with grain; and though importations had fallen off, private trade was still active. Owing to the large amount of work provided, distress of an extreme nature was not general. For the fortnight ending the 8th April, the average daily number on relief works was 120,129; on charitable relief, 956. The next fortnight showed that these numbers had increased to 147,708 and 3498. In May, orders were issued that all payments on relief works should be in grain. Of people on relief works, a few only were on piece work, the rest being on daily wages. The higher castes, such as Brahmans and Rájputs, would not accept piece work. In all, 62 relief circles had been opened, the agency of indigo planters being resorted to whenever possible. Advances of cash and of food grain were actively pushed on.

In the fortnight ending June 1, the average number on relief works rose to 226,127. But of nearly 520,000 *maunds* of Government grain, which had been stored in the District, only 30,000 had been consumed; and of the rice imported by the Hatwá Ráj, whose estates lay in the most distressed parts, only 11,000 *maunds* out of 124,000 had been consumed. During the fortnight ending June 17, the average daily number employed on roads was 229,885; but the numbers began to fall as soon as the rains began. Although the rivers rose, importations on private account did not increase so largely as had been anticipated. In the following fortnight, June 17th to 31st, while the numbers on works decreased from 154,346, those on gratuitous relief rose to 32,000; and during the fortnight ending 25th July, the average number on works was about 90,000, and on gratuitous relief 60,000. Paddy or unhusked rice was selling at from 11 to 13¾ *sers* per rupee; Indian corn, though not procurable everywhere, at from 14 to 18 *sers;* and barley at from 16 to 25 *sers* a rupee. Advances of grain had been made to the amount of 324,831 *maunds*. The *bhadai* crop, which was a good one on the whole, though damaged by inundations and excessive rainfall in some parts, greatly relieved the distress then prevailing. About the beginning of September, the Ganges rose 11 inches above

the level of the 1871 flood, which inundated Chhaprá town. Nearly one-sixth of the whole District was submerged, more or less, especially the *thánds* of Dighwárá, Chhaprá, and Parsá. During the fortnight ending the 11th September, the average daily number on relief works was 121,719, the number on charitable relief 60,873. From the 11th to the 24th September there was a serious want of rain, which give rise to gloomy anticipations regarding the out-turn of the winter crops. But the fall of rain, varying from 4 to 18 inches, during the following fortnight saved the rice; and relief operations were soon afterwards brought to an end.

FAMINE WARNINGS.—The maximum prices of paddy during the famine of 1866 was Rs. 5, 10 per standard *maund*, or 15s. 4d. per cwt., and of rice, Rs. 8 per *maund*, or £1, 1s. 10d. per cwt.; the highest price that rice reached in 1874 was 9 *sers* per rupee, or 12s. 1½d. per cwt. The Collector considers a rise of 50 per cent. above the average price of grain, provided the market had a strong upward tendency, and the high price arose from a failure of the crops, to be the point when relief works should be commenced; but that charitable relief would not yet be necessary. If food does not rise more than 50 per cent. in price, and steady work is available, the able-bodied are quite able to support themselves. It would not be necessary to distribute gratuitous relief until prices had risen 100 per cent., *i.e.*, when staples which ordinarily sell at from 20 to 22 *sers* a rupee, were selling at from 10 to 11 *sers*. On the other hand, the Collector thinks that relief works should be opened when rice is selling at 12 *sers* per rupee, instead of at the ordinary rate of 24, and Indian corn at 15, instead of the usual rate of 30. The crops in Sáran are divided into *bhadai* or autumn crops, *kharif* or winter crops, and *rabi* or spring crops. The first warning of famine would be the loss of any two out of these three crops, especially of the winter and spring crops, the autumn crop being comparatively insignificant. Given a total failure of the winter crops, and a probable loss of the spring crops, great distress may be certainly expected from April to September, after which the pressure would be slightly eased by the harvesting of the autumn crops. The means of distribution in Sáran are good water-communications on the Ghagrá, Ganges, and Gandak; together with 890 miles of fair unmetalled roads, by which grain could be thrown into all parts of the District.

MUHAMMADAN LANDHOLDERS.—The total number of Musalmán landholders in Sáran is returned by the Collector at about 2000,

or 15 per cent of the whole number. There are no statistics to show the proportion of the land revenue paid by them.

ROADS AND MEANS OF COMMUNICATIONS.—With the exception of some short detached lengths in the vicinity of towns, all the roads in Sáran are unmetalled. In the case of metalled roads the material used is *kankar*, which is found in several places in the District. The following list of roads has been arranged, so far as is possible, according to centres—(1) Chhaprá to Sewán, 37 miles long, annual cost, £144; (2) Chhaprá to Guthní, 48 miles, annual cost, £72, 16s.; (3) Chhaprá to Sattar *ghát*, 34½ miles, annual cost, £111, 10s.: (4) Chhaprá to Rewá *ghát*, 23½ miles, annual cost, £58, 14s.; (5) Chhaprá to Sónpur *ghát*, 30½ miles, annual cost, £91, 4s.; (6) Chhaprá to Telpá *ghát*, 2 miles, annual cost, £3; (7) Garáipur to Pánápur, 10 miles, annual cost, £8; (8) Dighwárá to Pánápur, 7 miles, annual cost, £10, 10s.; (9) Dighwárá to Jalálpur, 12 miles, annual cost, £18; (10) Domáighar to Sohágpur, 47 miles, annual cost, £70, 10s.; (11) Dariáganj to Gurkhá, 8 miles, annual cost, £8; (12) Rasulpur to Chainpur, 6 miles, annual cost, £18; (13) Kairá to Rámkollá, 18 miles, annual cost, £50; (14) Sítalpur to Makair, 15 miles, annual cost, £15; (15) Rájápatí to Sohánsí *ghát*, 6 miles, annual cost, £15; (16) Baraulí to the Tramway Road, 5 miles, annual cost, £15; (17) Tramway Road, 49 miles, annual cost, £245; (18) Dighwárá to Paigambarpur, 28 miles, annual cost, £28; (19) Chhaprá to Pábijá *ghát*, 4 miles, annual cost, £4, 16s.; (20) Telpá to Seurá, 2 miles, annual cost, £3; (21) Sewán to Daraulí, 20 miles, annual cost, £30; (22) Sewán to Siswán, 22 miles, annual cost, £66; (23) Sewán to Kateyá, 35 miles, annual cost, £52, 10s.; (24) Sewán to Salímpur, 26 miles, annual cost, £91; (25) Sewán to Guthní, 26 miles, annual cost, £12; (26) Sewán to Paigambarpur, 30 miles, annual cost, £90; (27) Sewán to Lakhrí, 8 miles, annual cost, £12; (28) Mírganj to Sattar *ghát*, 37 miles, annual cost, £55, 10s.; (29) Titrá to Simrá, 8 miles, annual cost, £12; (30) Mírganj to Salímpur, 35 miles, annual cost, £52, 10s.; (31) Mírganj to Mádhupur, 9 miles, annual cost, £13, 10s.; (32) Mánjhí to Betardah, 44 miles, annual cost, £67, 10s.; (33) Mahárájganj to Kachai Kotí, 42 miles, annual cost, £84; (34) Gopálganj to Betardah, 12 miles, annual cost, £18; (35) Gopálganj to Mahárájganj, 28 miles, annual cost, £42: (36) Daraulí to Kochai Kotí, 31 miles, annual cost, £62; (37) Parsá *thánd* to Muhammadpur, 37 miles, annual cost, £80; (38) Sítalpur to Saryá *ghát*, 7 miles, annual cost,

£21; (39) Narhan to Andar, 10 miles, annual cost, £12; (40) Guthní to Sewán, 30 miles, annual cost, £45. Total mileage, 890½ miles; total annual cost, £1974, 10s.

The defect of the Sáran roads is a want of bridges, many of them having been swept away in the floods of 1871. The cart traffic is very heavy, though carts for a great part of the year travel in the tracks below the road. The Road Cess Act is being introduced; and this, it is hoped, will provide funds to rebuild the old bridges, and also provide new ones. The probable amount available at the maximum rate is £17,000, calculated on the basis of an agricultural income equivalent to five times the Government revenue.

Communications were formerly very defective. In 1794, there were only three roads in the District, and all in very bad condition. These were (1) Chhaprá to Champáran, which was hardly passable in rains. In many places people were obliged to wade up to the waist. (2) Chhaprá to Mazaffurpur; (3) Cheránd to Mánjhí *via* Godná; this was impassable in many places, and bridges were much wanted. In 1830, the following roads were in existence:—(1) Chhaprá to Daraulí; (2) Chhaprá to Salímpur *ghát* and Gobindganj; (3) Chhaprá to Sattar *ghát*; (4) Chhaprá to Rewá *ghát*; (5) Chhaprá to Sónpur; (6) Chhaprá to Sherpur *ghát*; (7) Chhaprá to Gorakhpur *via* Sewán. There are no railways and no canals in Sáran.

The Report of the Sáran District Road Fund, for the year ending September 1875, published in the *Calcutta Gazette* of 12th July 1876, shows that the total income during that year, excluding balances, amounted to £5,003, 9s., of which £4,567, 3s. was derived from Ferry Tolls. The expenditure of the year, also excluding balances, was £75,305, 10s., of which £15,126, 10s. was spent on original works, and £53,920, 2s. on repairs. This expenditure, which was altogether exceptional, represents the concluding outlay on famine relief, caused by the scarcity of the previous year. Out of the total, no less than £70,847, 10s., or 94 per cent. was expended during the first six months of the year, between October 1874 and March 1875. It is stated by the Collector, in his report accompanying the Road Fund Account, that the road work and tanks constructed during the famine promised to be of permanent utility.

MANUFACTURES.—According to the Collector's Administration Report for 1872-73, the principal manufactures in the District are indigo, sugar, brass and brass work, pottery, saltpetre, and cloth. A description of indigo manufacture has already been given (*ante*, pp. 282-287).

SUGAR is principally made at Saryá, Semeriá, Guthní, and Pátár, in the west of the District, where sugar cane is largely grown. After the cane has been cut, it is taken home to be pressed in the mill. This is a very primitive contrivance, exactly the same description as the oil-mill (*kolhu*), an account of which has already been given. The raw juice (*ras*) escapes through a hole in the foot of the trunk into an earthenware pot, the refuse cane being subsequently cut up, dried in the sun, and used for fuel. The raw juice would soon ferment and spoil; but when boiled into *gur* it will then keep for a long time. The boiling is done by the cultivators themselves, but the sugar now leaves their hands. The *bepárí*, or broker travels from village to village, buying up the *gur*. In many cases he has given an advance to the cultivator, and he now recovers it. The refiners do not find it convenient to buy directly from the cultivators; as they could not, without much difficulty, obtain the *gur* in sufficient quantities to keep their refineries steadily at work. They, therefore, employ *bepáris* to buy for them, and these re-sell at a small profit.

When the raw *gur* is brought into the refinery, it is thrown into an iron boiler called a *kárá*, in quantities of 6 or 8 *maunds* at a time. After it has been smashed up with an iron bar, water is poured on and a fire lighted beneath. As the boiling proceeds, some milk is thrown in and all impurities are carefully skimmed off as far as possible. The liquor is then allowed to cool; and when sufficiently cold to allow of the hand being inserted, it is strained through a cloth and poured into a second vessel, where it is allowed to consolidate for twelve days. On a third vessel, in the foot of which is a small hole, twigs and grass are spread, and on the top of these is poured the hardened mass of sugar which has been first broken up. Every other day for a fortnight or so, a kind of grass called *sewár ghás* is placed on the top of the sugar. This contains a good deal of moisture, and facilitates the escape of the molasses which otherwise would remain and deteriorate the colour. The sugar remains for one month on the top of these twigs and grass. When taken off, it is wrapped up in a cloth, pressed and dried in the sun, after which it is ready for sale.

From 6 *maunds* of *gur* or crude sugar, 1½ *maunds* of sugar and 1½ *maunds* of molasses will be obtained. The sugar, which goes principally to Gházípur, sells at Rs. 11 per *maund*; the *shírá* or molasses at Rs. 2 per *maund*. The latter is used for mixing with tobacco,

The manufacturers do not export the sugar on their own account, but again sell it to the *bepáris*.

SALTPETRE MANUFACTURE.—The soil of Sáran is highly saliferous; and the extraction of saltpetre and salt has for long afforded employment to a caste of labourers known as Núniyás (*nún*, salt). Earth containing salt is easily known by its white silky efflorescence, which appears more especially after a shower of rain. The Núniyás rent a small piece of ground on which they have their *phar*. The saliferous earth is collected and exposed to the sun and air, until thoroughly dried, after which it is beaten and pulverised. It is then placed in quantities of about 3 *maunds* at a time in a *kothí* or filter, on which water is poured at different times, till it is slightly above the earth. In the bottom of the filter are placed sticks and straw. The filling of the filter is generally done towards night; and the earth is left to steep till the morning, when the water, now largely charged with salt, runs out into earthenware pots. It is then boiled for six hours and strained, while all impurities are skimmed off. When the liquor is supposed to have been sufficiently boiled, a little is taken out and tried upon a leaf. If the liquor proves to be sufficiently evaporated, it is poured into a *hári*, where it is left for two days to cool. The saltpetre then consolidates, and the process is complete. This is the way in which *dhí sorá* is made. The amount produced from 3 *maunds* of earth varies according to the quality of the soil, from 7 to 15 *sers* being a common out-turn. In addition to this saltpetre, common salt is also obtained as a by-product thus:—When the saltpetre is taken out of the *hári*, a little liquor or *ras* remains. This after being boiled for nine hours, yields a residue of edible salt (*pakwá*). Another method is to mix the *ras* with the ashes of the leaves which have been used to boil the saltpetre. They are placed in the filter, water poured on, and the liquor which exudes, after being again boiled, leaves a residuum of salt.

Kháá núnak is made thus. From October to June the Núniyás collect earth from waste lands on the edge of *chaurs*. The *ras* is obtained in the same way as in the case of *pakwá* salt. It is then boiled and strained, and the sediment allowed to dry on the ground, when it assumes a reddish colour.

But the saltpetre, which is the wellknown article of commerce, has to undergo another process before it is sent to the market. It now leaves the hands of the Núniyás, and passes into those of the refiner, generally a man of some capital, who has advanced money to the

Núniyás, and is repaid by the saltpetre which he obtains from them. He begins by mixing a quantity of crude saltpetre with water, the proportion generally being two *maunds* of saltpetre to twenty jars of water. This is boiled for some hours, and is then poured into *parchás* or earthen vessels to cool. The impurities are first removed in the form of sediment; the saltpetre subsequently deposits and is strained through a basket and dried. The product is *kalmi sona*.

Kathi-sorá is thus made. The earth, which has become saturated with *bhádi* and *sitti*, is dried, pulverised, and put through the same process as that already adopted by the Núniyás. The *ras* is then boiled, and poured into a vessel to settle, the refuse being removed as in the case of *kalmi sorá*. The saltpetre which congeals in the vessel is called *kathiá* salt. The *ras* which remains in this last vessel is very thin, and requires a second boiling; and on cooling a very superior salt is educed. The introduction of Act XXXI of 1861 will doubtless have a prejudicial effect on the trade, as the profits, which are already scanty, will be much diminished by the prohibition of the sale of untaxed salt, educed during the manufacture of the saltpetre. Some remarks on this point will be found in the Statistical Account of Tirhut (Vol. XIII., p. 129).

BRASS MANUFACTURE.—The braziers first prepare a clay mould; and after mixing the different metals until the required alloy has been obtained, pour the mixture into the mould. The article, when cool, is finally beaten and polished.

POTTERY.—The Sewán pottery is made from a peculiar mud found near that town. The ware is glazed, as well as unglazed and porous, and has a much higher finish than is usually seen in native pottery. Most articles are produced by the hand, and the wheel is rarely used.

DYES.—The following account of the dyes used in Sáran has been taken from the Collector's report on the subject:—The two principal dyes grown in this District are indigo and safflower; and from a combination of these two in varying proportions are produced many beautiful tints, most of which, however, are not permanent. A full account of indigo has already been given (*ante*, pp. 282-287).

Safflower or *kusum khul* (Carthamus tinctorius), is generally sown along with some winter crop in October, and harvested in February. It is, therefore, almost impossible to state, with even approximate accuracy, the area sown, cost of cultivation, profit, etc. The plant is principally grown in Basantpur, Mánjhi,

Dighwárá, Mashrak, and Sewán *thánás*. The greater part of the produce is used by the cultivators themselves; the rest is purchased by professional dyers in various parts of the District. Some of the produce also finds its way to Nepál, Gorakhpur, Gházípur, and places on the other side of the Ganges. The average out-turn of safflower in Sáran is estimated at 2000 *maunds* per annum; and the average price per *maund*, Rs. 36, 10. No European capital or agency is engaged in this industry. The following is the mode of extracting the dye. When the flowers have been collected, they are first dried in the shade; and if this part of the process is not carefully performed, the colour will be deteriorated. There are two kinds of colours contained in the leaves—the yellow, which is soluble in water; and the red, which is "fast," but which can be dissolved in alkaline carbonates. If the yellow dye is required, the safflower is well dried and pounded, then put into a rude bag, made by suspending a piece of cloth from four sticks or from a frame (*akhtí*). Water is then poured on, and filters into a pan beneath. This is continued, until it is considered that all the colouring matter has been extracted. If not wanted for immediate use, the liquor is evaporated, and the product collected in a solid state. If the red dye is required, the safflower after having undergone the process just described, is thrown into an infusion of alkali (*sají*), and left to dissolve. The colour is subsequently extracted by the addition of some vegetable acid and the admixture of water, as in the first process.

The other substances, which are used for dyeing purposes are:—*Tún ká phul* (the flowers of Cedrela toona); Nat. Order, Jasminaceæ; *palás ká phul*, flowers of the bastard teak (Butea frondosa); *anár ká chilká*, bark of the pomegranate (Punica granatum). The average price at which these dyes are sold is as follows:—*Tún ká phul*, 12 *sers* per rupee; *singhárhar ká phul*, 1½ *ser* per rupee; *palás ká phul*, 12 *sers* per rupee; *anár ká chilká*, 5 *sers* per rupee. The *tún* tree and bastard teak are not cultivated; but the *singhárhar* and pomegranate are grown in gardens as ornamental shrubs. Very little dye is exported, nearly all being used for local consumption.

There is another species of dye produced by the lac insect, found on *pipal* trees. The lac is macerated and washed, before the dye can be extracted. It is said that above 200 *maunds* of this dye are annually exported to Calcutta. The following is a list of all the dyes produced in Sáran, together with particulars as to how each is prepared.

(1) *Surkh kusumi* (red), prepared from safflower, macerated with alkali (*saji*), and then mixed with certain proportions of acid and turmeric. (2) *Ghulábi* (rose colour), prepared from safflower, with which *saji* and some acid are mixed. (3) *Narangi* (orange colour) prepared from safflower and *singhárhar ka phul*, with which an acid and *saji* are mixed. (4) *Ghulnár* (bright red, colour of the pomegranate flower), prepared like number 1. So too is (5) *sonalá* (golden yellow.) (6) *Piyázi* (flesh colour like the skin of an onion), prepared from safflower, with which acid and *sáji* are mixed. (7) *Báddámi* (dull yellow), prepared like number 3. (8) *Champai* (bright yellow like the flower of the *champá*), prepared like the last. (9) *Kasíni* (dark lilac like the flower of the flax plant), prepared from safflower and a little indigo. (10) *Baingani* (purple), prepared from indigo with which safflower is mixed, and then purified with an acid. (11) *Fálsai*, prepared from safflower, with which a little indigo and turmeric are mixed. (12) *Kakchi* (a dark shade of lilac), prepared from safflower, with which a little indigo is mixed, the whole is then purified with lemon juice and water. (13) *Siyáhi* (blue black), prepared from indigo, lime juice, safflower, and *gur*, which are put into an earthen pot, filled with water and kept for a fortnight, till they have fermented. (14) *Surmai* (blue black), prepared in the same way as number 13; both are said to be "fast." (15) *Asmáni* (dark blue like the sky), prepared like number 13. (16) *Abi* (light blue like water), also prepared like number 13. (17) *Másí* (invisible green, the colour of *máskalái*, a species of pulse), prepared from indigo, *singhárhar ká phul*, and *kárá* (Terminalia chebula), mixed with sulphate of iron, and then washed in a yellow colour extracted from safflower. (18) *Kákrejá* (maroon), prepared from *bukkum*, the bark of the Cæsalpinia sappan, and *lodh*, the bark of the Symplocos racemosa, mixed with the galls of the Terminalia chebula, which are cut into small pieces and boiled in water. (19) *Sabzi* (bright green), prepared from indigo, turmeric, and safflower. (20) *Agarí* (brown, the colour of the wood of aloes), prepared from the galls of Terminalia chebula, with which sulphate of iron, *kath* (Catechu), and lime are mixed. (21) *Káhi* (a grass green), prepared from indigo, with which turmeric, the galls of Terminalia chebula, and sulphate of iron are mixed, the whole being washed with the yellow colour extracted from safflower. (22) *Dháni* (light green, like the young rice plant), prepared from turmeric, with which indigo and acid are mixed. (23) *Kháki* (grey, the colour of dust or earth), prepared from *teorí*, the

tarpeth root (Ipomœa turpethum), and sulphate of iron, boiled in water. (24) *Sandali* (light brown, the colour of sandalwood), prepared from the flower of the *singhárhar*, with which *kath* produced from the Acacia catechu, lime, and spices are mixed. (25) *Jangali* (bright blue, colour of verdigris), prepared from sulphate of copper, with which lime is mixed. (26) *Kapási* (light green, colour of cotton pods), prepared from the *palás* flower, with which indigo and lemon juice are mixed. (27) *Peroza* (blue colour), prepared from sulphate of copper, with which lime is mixed. (28) *Phul palás*, (light brown) prepared from the *palás phul* flower, with which *saji* is mixed. (29) *Anár ka chilká* (dull yellow colour of the inside of the pomegranate peel.) The peel is boiled with water, with which *tún ká phul* is mixed, the whole being washed with alum.

COMMERCE AND TRADE.—The following paragraphs on the trade of Sáran are partly taken from the Collector's Annual Report for 1872-73. —The principal exports from the District are oilseeds, saltpetre, sugar, grain of all sorts, except rice; and the principal imports are rice, salt, and cloth. By far the largest export is that of oil seeds; and this export is almost entirely from the mart of Revelganj, where oilseeds in large quantities, grown mainly in the North-Western Provinces, but to some extent also in Sáran District, are brought for despatch to Calcutta. The recently published Ganges Traffic Returns show that in 1872 there were exported from Sáran 539,040 *maunds* of oil-seeds, which amount is probably less than the usual quantity. From information received from the agent of one of the Calcutta firms employed in this trade, the Collector is of opinion that from eight to nine *lákhs* of *maunds* are annually sold at Revelganj."

The same returns show that the saltpetre exported from Sáran amounted in 1872 to 77,942 *maunds*. The number of licensed saltpetre manufactories in the District exceeds 408, from which the estimated out-turn for the year is 82,569 *maunds;* but it has been found that many of the *goláddrs* have understated the expected out-turn, so it is probable that this figure is somewhat below the truth. On the whole, however, there seems no reason to doubt the approximate correctness of the traffic returns with regard to the export of this article.

The export of sugar in 1872, as indicated by the traffic returns amounted to 43,019 *maunds*. Food grains show an export of 3031 *maunds* of wheat, 15,537 *maunds* of other cereals, and 8324 *maunds* of pulses and gram.

The principal imports are cloth and cotton. A considerable trade in these articles is carried on by the Márwárís, who have established themselves at Chhaprá during the last thirty years. European cotton cloth, chiefly longcloth, muslin, chintz, cambric, &c., to the value of about 40 *lákhs* of rupees (£400,000), is annually imported from Calcutta, and sold in the District; these goods are chiefly brought by rail to Patná, only a small portion, say about one-sixteenth, being conveyed by steamer on the Ganges. *Mahájans*, from the interior of the District, as well as from Motíhárí, Bettiá, Nepál, &c., draw their supply from Chhaprá. The cloth most in demand is longcloth, as being the stoutest and most durable. The sale of this fabric forms about 90 per cent. of the total given above. Benáres cloth to the value of about two *lákhs* of rupees (£20,000), is annually brought from Benáres. This article is chiefly used by the rich in marriages and festivals.

Raw cotton, to the extent of about four *lákhs* of rupees (£40,000), is annually imported, chiefly from Mírzápur, Agrá, and Cawnpur; the cultivation of cotton in Sáran itself being only carried on to a small extent. The cotton is spun into thread by the women, and manufactured into coarse cloth by the Juláhás and Tantís. The annual transactions in both cloth and cotton may be roughly estimated at from 46 to 50 *lákhs* of rupees (£460,000 to £500,000); the trade is chiefly in the hands of Jain merchants from the North-West.

Rice stands next in the list of imports. It appears from the traffic statistics before referred to, that in 1872, 361,520 *maunds* of this staple were received in the District. It is probable that this is below the annual import, as from other information, it seems that from four to five *lákhs* of *maunds* of rice from Eastern Bengal are annually sold at Revelganj alone; and if to this be added the amount received at other places, it appears likely that the ordinary imports from Lower Bengal must equal nearly six *lákhs* of *maunds* per annum. The total consumption appears small, seeing that the produce of the District probably does not exceed thirty *lákhs* of *maunds*, but it must be borne in mind that maize and barley compose the principal food of the masses.

Salt is the next largest article of import appearing in the traffic returns. The import of this article in one year is there shown to be 258,637 *maunds*, which gives an average consumption of about five *sers* per head of population per annum.

The following table shows the receipts and despatches of all articles

registered by weight from the principal depots in Sáran for 1872, as registered at Sáhibganj Of the despatches oil-seeds constitute about 80 per cent, saltpetre, 7 per cent, and sugar 4 per cent

Name of Places	Despatched	Received
	Maunds	*Maunds*
Revelganj,	552,808	451,038
Salimpur,	57,161	36,271
Chhaprá,	83,863	47,339
Guthní,	10,940	
Darí ganj,		25,375
Muh immadpur,		52,895
Chínar Chhaprá,		37,033
Small places,	50,000	40,000
Total,	754,772	689,951

REVELGANJ TRADE —The following figures of the Revelganj trade are taken from Mr Bernard's Report, dated 18th November 1872 Estimated quantity of goods sent from Revelganj to Patna and Calcutta down the Ganges in country boats, oilseeds, 502,168 *maunds*, saltpetre, 12,559, sugar, 7464, wheat, 1556, other cereals, 9919, pulses and gram, 6416, jute, 150, tobacco, 273, spices and pepper, 315, miscellaneous vegetable productions, 7229, metals, 6, salt, 2665, *ghi*, 985, cotton goods, 84, miscellaneous, 988—total, 552,777 *maunds* Estimated quantity sent up the Ganges, and received at Revelganj, salt, 194,457 *maunds*, rice, 233,367, jute, 260, miscellaneous, 87, cereals, 225, pulses, 20, 703, spices and pepper, 74, miscellaneous vegetable productions, 72, shell lac, 218, metals, 553, gunnies, 473, betel nut, 549—total, 451,038 *maunds*

The following figures were obtained at Revelganj by local enquiry Estimated quantity of goods sent in country boats down to Patná and Calcutta linseed, 500,000 *maunds*, mustard seed, 300,000, poppy seed, 100,000, castor oil seed, 50,000, wheat, 100,000, other cereals, 50,000, saltpetre, 100,000, sugar refined, 10,000, total, 1,210,000 *maunds* Quantity sent up the Ganges to Revelganj Salt, 300,000 *maunds*, rice, 600,000, iron, 10,000, jute, 25,000, miscellaneous, 100,000, total, 1,035,000 *maunds*

A country boat takes one or two days to go from Revelganj to Patná in the rains, two or three days in other seasons, 15 days to Calcutta in the rains, 40 in the dry weather The freighting charge by boat to Patná is from Rs 2, 8 to Rs 3 per 100 *maunds*, to Calcutta,

Rs. 20 to Rs. 25. The native traders at Revelganj are nearly all agents; not principals, who obtain a commission on their dealings. The principal European traders at that mart are Messrs Ralli and Messrs Valletta. It seems that the Bengalí traders buy the oilseed when prices are low, store it and despatch it to Calcutta direct, uncleaned. They can do this for about 2½ *ánnás* per *maund* uninsured. The European traders pay one *ánná* a bag for boat-hire to Patná, and get the seed cleaned there. Uncleaned seed cannot be sent by rail on account of the large amount of husk and dirt. If the seeds were to be cleaned at Revelganj, cleaning sheds, special supervision, and the importation of skilled labour, would be necessary. The women, who clean at Patná, are a trained class. The Bengalís do not insure; they draw bills on their bankers, who accept them, and thus become practically insurers; for if a heavy loss is sustained, the merchants fail and the bankers have to pay. The charge from Revelganj to Calcutta is not more than 2½ to 2¾ *ánnás* per *maund*.

Trade Routes.—According to Captain J. Jeffreys, the principal routes of land traffic in Sáran are the following:—(1) Chhaprá to Sattar *ghát via* Mashrak, for Champáran and north-west Tirhut; (2) Chhaprá to Rewá *ghát*, *via* Makair Khás, for Muzaffarpur and Madhubaní. A large amount of rice is exported from this last place; (3) Chhaprá to Gultanganj *via* Sadawá, for Champáran and Motíhárí; (4) Chhaprá to Sewán; (5) Chhaprá to Revelganj and Daraulí, for the North-Western Provinces; (6) Chhaprá to Dariáganj for Dinápur.

Ancient Trade of the District.—The figures in the following brief notice of the ancient trade of Sáran include those of the present District of Champáran. In 1792, according to the Collector, the principal exports were oilseeds, wheat, barley, rice, sugar, and molasses. Of mustard seed, there were exported 39,000 *maunds*; linseed, 190,000; wheat, 35,000; barley, 42,000; rice, 53,000; sugar, 22,000; and molasses, 29,000 *maunds*. The whole of these exports were consigned to Patná and Lower Bengal. In addition, salt and cloth, which had come up from Lower Bengal, were sent on to Nepál. The principal imports were: cotton, 5,000 *maunds* from Mírzápur; tobacco, 3,000 *maunds* from Tirhut; 10,000 packages of silk and cloth from Maldah and Murshidábád; salt, 2,500 *maunds* from Bengal; and 6,000 *maunds* of betel-nuts. The principal imports from Nepál were wax, musk, borax, drugs, *kuchan*, a sort of

woollen cloth, *tezpát*, laurel-leaf, and gold dust from the Sumesar hills.

River Trade Statistics.—The results of the registration station established on the Ganges at Sáhibganj are summed up in a Resolution of Government, dated 18th October 1875, from which the following paragraphs are condensed. Revelganj, in the District of Sáran, appears as the second largest river mart with a Ganges-borne trade in Bengal. In exports it stands first of all, but in imports it is headed by Patná; and the average of both exports and imports added together exceeds ten *lákhs* of *maunds* per annum. The following are the figures of the Revelganj trade for the three years 1872-74. Exports, in 1872: 552,808 *maunds*, or 20,236 tons; in 1873, 556,944 *maunds*, or 20,388 tons; in 1874 (the year of scarcity), 466,765 *maunds*, or 17,087 tons. Imports, in 1872: 451,038 *maunds*, or 16,511 tons; in 1873, 492,610 *maunds*, or 18,033 tons; in 1874 (the year of scarcity), 246,385 *maunds*, or 9019 tons. It must carefully be remembered that these figures only apply to that portion of the trade of Revelganj which passed by the registration station at Sáhibganj, for during those years there was no system in force to catch the large commerce of Revelganj with Patná and the North-West.

With regard to particular items of trade, the Resolution referred to above gives the following information:—Nearly one-half of the total down-stream traffic registered at Sáhibganj consists of oilseeds; and of this half, nearly one-fifth is contributed by the one mart of Revelganj, which is far at the head of this branch of trade. "The oilseeds exported from Revelganj are mainly the produce of the North-Western Provinces, and are sold to agents of down-country merchants." In 1872, no less than 539,040 *maunds*, or 19,732 tons of oilseed, were exported from this mart; in 1873, 473,716 *maunds*, or 17,341 tons; and in 1874, 356,686 *maunds* or 13,057 tons. These figures are practically identical with those showing the exports of oilseeds from the District of Sáran; and when compared with those quoted above as the entire export trade of the District, demonstrate conclusively that, apart from the oilseeds of Revelganj, the remaining export trade of Sáran is of an unimportant character. "These large totals, however, do not represent the whole of the Revelganj trade in oilseeds, which is estimated to amount to even ten *lákhs* of *maunds* annually. Large quantities are sent down the river to Patná, whence they are consigned to Calcutta by rail." Of other articles of export, the following quantities were sent down the

Ganges from Sáran District:—Sugar: in 1872, 43,019 *maunds*, or 1,574 tons; in 1873, 26,863 *maunds*, or 983 tons; in 1874, 11,222 *maunds*, or 410 tons. Tobacco: in 1872, 658 *maunds*, or 24 tons; in 1873, 299 *maunds*, or 11 tons; in 1874, 1631 *maunds*, or 59 tons. Wheat: in 1872, 3,031 *maunds*, or 111 tons; in 1873, 340 *maunds*, or 12 tons; in 1874, 20,929 *maunds*, or 766 tons. Pulses and gram: in 1872, 8,324 *maunds*, or 305 tons; in 1873, 12,207 *maunds*, or 447 tons; in 1874, 18,956 *maunds*, or 694 tons. Saltpetre: in 1872, 77,962 *maunds*, or 2,854 tons; in 1873, 68,243 *maunds*, or 2,498 tons; in 1874, 46,476 *maunds*, or 1,701 tons. It is remarked that the exports of saltpetre are, apparently, decreasing.

The Ganges-borne imports into Sáran, registered at Sáhibganj, are almost entirely confined to rice and salt. Of rice, the following quantities were carried: In 1872, 361,520 *maunds*, or 13,234 tons; in 1873, 423,311 *maunds*, or 15,496 tons; in 1874 (the year of famine), 101,569 *maunds*, or 3,718 tons. Of salt: in 1872, 258,137 *maunds*, or 9,449 tons; in 1873, 164,739 *maunds*, or 6,030 tons; in 1874, 148,324 *maunds*, or 5,429 tons. In another page of the Resolution from which these figures are taken, it is stated that, in the year 1874, 104,296 *maunds*, or 3,818 tons, of salt, were despatched from Calcutta to Sáran along the Bhágirathí; 8280 *maunds* or 303 tons along the Jalangí; and 10,000 *maunds*, or 366 tons, by the Calcutta Canals and Sundarbans route.

Since September 1875 a more comprehensive system of registration has been adopted, by which the entire traffic of Bengal along all its great water-ways is ascertained. A registration station has been established at Patná, where all the traffic of Sáran is registered which passes either up or down the Ganges; and a second station has been placed at Daraulí on the Ghagrá, which serves to catch all the trade of Sáran with Oudh and the North-western Provinces. The results are published monthly in the *Statistical Reporter*, from which have been compiled the tables on the two following pages. These show (table I.) the exports by river from Sáran District, during the six months ending February 1876; and (table II.) the imports into Sáran during the same period.

STATISTICS of the RIVER TRAFFIC of SÁRAN DISTRICT, for the Six Months ending February 1876—(TABLE I., EXPORTS).

Description of Goods	September.	October.	November.	December.	January.	February.	TOTAL.
CLASS I	*maunds*	*maunds*	*maunds*	*maunds*	*maunds*	*maunds*	*maunds*
Coal and coke,	...	...	...	...	50	200	250
Cotton,	132	80	5	28	...	150	395
Do., twist (native),	...	6	...	6	...	8	20
Chemicals and medicines,	...	18	29	51	232	363	693
Red wood,	46	...	...	...	...	...	46
Indigo,	...	...	6,950	6,171	136	20	13,277
Indigo seeds,	100	...	...	...	...	200	300
Betel-nuts,	...	5	...	...	...	...	5
Fuel and firewood,	390	5,551	3,885	12,625	11,931	9,580	43,962
Fruits, dried,	...	...	127	...	...	...	127
Do. fresh, and vegetables,	30	183	240	434	3,480	3,987	8,354
Wheat,	31,421	14,384	18,761	11,277	18,267	23,202	117,312
Pulses and gram,	2,666	4,348	7,105	4,910	7,998	5,623	32,650
Rice,	3,661	13,367	11,917	6,940	8,695	1,484	46,064
Paddy,	500	1,084	800	1,204	1,265	135	4,988
Other cereals.	9,171	14,062	16,170	27,364	22,702	23,861	113,330
Jute and other raw fibres,	1,000	...	...	...	...	...	1,000
Fibres, manufactures of,	...	10	178	2	600	...	790
Hides,	...	628	792	154	2,340	800	4,314
Iron,	44	176	10,68	50	80	524	1,942
Copper and brass,	95	1	601	...	...	4	701
Lime and limestone,	...	5	180	775	280	275	1,515
Stone,	25	...	7,113	375	13,934	9,100	30,567
Shell-lac,	...	45	...	55	28	...	128
Stick-lac,	...	...	...	...	12	...	12
Ghí,	440	28	540	29	148	114	1,308
Oil,	...	...	15	2	...	...	17
Linseed,	91,437	46,355	57,948	86,143	68,322	17,301	367,506
Til seed,	893	...	...	...	...	...	893
Mustard-seed,	7,587	4,165	12,798	3,092	969	1,536	30,147
Castor-oil seed,	3,712	1,390	3,099	733	55	...	8,989
Poppy-seed,	4,410	7,102	11,598	8,960	2,797	1,090	35,957
Salt,	11,746	6,162	4,931	3,454	5,123	4,861	36,277
Saltpetre,	7,663	21,483	14,693	12,649	3,856	5,188	65,532
Other saline substances,	...	4,506	1,943	1,372	773	5,417	14,011
Spices and condiments,	276	724	123	774	302	659	2,858
Sugar refined,	3,852	2,125	1,789	2,680	64	18	10,528
Sugar unrefined.	1 972	3,098	2,113	629	780	567	9,159
Tobacco,	63	75	175	103	...	129	485
Liquor,	...	...	41	...	...	...	41
Miscellaneous,	330	731	6,872	653	217	627	9,430
Total,	183,671	151,837	194,199	193,694	175,456	117,023	1,015,880
CLASS II.	No.	No.	No.	No.	No.	No.	No.
Horses,	...	...	9	...	...	...	9
Cows,	..	...	5	...	...	...	5
Goats,	...	...	205	...	...	...	205
Timber,	159	538	823	531	1,271	782	4,004
Bamboos,	..	2,350	180	45	2,244	300	5,099
Cocoanuts,	2,350	...	2,000	200	...	400	4,950
Gunny-bags,	600	661	...	...	...	100	1,361
Hay and straw (bundles),	...	...	...	1,450	700	3,500	5,650
Bricks and tiles,	...	...	...	10,400	3,000	...	13,400
Hides,	2,984	...	...	..	...	...	2,984
Miscellaneous,	473	5,504	900	8,700	5,200	329	21,106
CLASS III.	Rs.	Rs.	Rs	Rs	Rs.	Rs.	Rs.
Leather,	...	...	14,600	232	...	200	15,032
Woollen manufactures,	...	...	500	...	...	...	500
Cotton (European) do,	...	...	48,700	...	...	...	48,700
Cotton (Native),	200	...	15,600	...	—	...	15,800
Miscellaneous (Native) goods,	...	5,277	95,587	3,080	844	1,555	106,343
Do (European), do.							
Total,	200	5,277	174,987	3,312	844	1755	186,375

STATISTICS OF THE RIVER TRAFFIC OF SÁRAN DISTRICT FOR THE SIX MONTHS ENDING FEBRUARY 1876. (TABLE II.—IMPORTS).

Description of Goods.	Sept.	October.	Nov.	Dec.	Jan.	Feb.	Total.
CLASS I.	*maunds*	*maunds*	*maunds*	*mhunds*	*maunds*	*maunds*	*maunds*
Coal and Coke	1,825	83	2,042	825	450	305	5,530
Cotton,	90	...	...	105	130	340	665
Do. Twist (Native),	...	7	...	...	...	...	7
Do. (European)	...	...	1	...	15	...	16
Chemicals and medicines,	64	9	106	110	77	9	375
Intoxicating drugs,	...	...	...	...	75	...	75
Red wood,	...	...	76	14	...	30	120
Red earth,	2	...	1	2	57	...	62
Kirámchi,	2	...	...	39	...	3	44
White lead,	...	...	4	10	...	...	14
Indigo,	...	...	...	10	...	...	10
Indigo-seeds,	...	...	...	700	6,426	650	7,776
Betel-nuts,	...	80	160	117	256	233	846
Fuel and firewood,	1,684	1,790	623	160	665	1,050	5,962
Fruits (dried),	16	..	141	98	91	24	370
Do. (fresh and vegetables),	...	568	107	...	694	...	1,369
Wheat,	24,852	15,043	16,785	23,316	11,580	6,990	98,566
Pulses and gram,	786	3,419	3,599	1,465	5,689	3,504	18,462
Rice,	8,627	31,478	49,175	56,252	75,948	84,286	305,766
Paddy,	1,340	9,835	3,989	12,570	9,676	22,123	52,533
Other cereals,	52,816	33,811	63,997	82,368	102,825	80,124	415,941
Jute and other raw fibres,	...	74	6	...	...	...	80
Fibres, manufacturers of,	...	...	902	1,199	561	280	2,942
Silk (raw),	...	2	12	...	...	...	489
Hides,	...	540	195	475	1,125	125	2,985
Horns,	...	...	5	...	...	...	5
Iron and its manufactures,	1,336	1,502	797	751	3,140	2,551	10,077
Copper and brass,	80	64	363	4	8	58	577
Other metals,	90	45	195	246	590	...	1,166
Lime and limestone,	6	...	100	60	180	...	346
Stone,	204	...	262	204	474	320	1,464
Shell-lac,	1	...	...	...	...	...	1
Stick-lac,	...	...	2	151	...	...	153
Ghi,	...	4	99	115	1	...	219
Oil,	...	1	209	2	100	3	315
Linseed,	39,801	58,297	17,801	19,196	12,088	7,585	154,858
Til-seed,	250	40	...	...	...	...	2,142
Mustard-seed,	629	247	430	1,852	...	2,505	3,811
Castor-oil-seed,	300	241	...	...	...	...	541
Poppy-seed,	1,865	1,680	2,045	325	510	330	6,755
Salt,	48,729	21,237	27,408	29,321	28,224	36,566	191,475
Saltpetre,	...	152	...	240	60	80	547
Other saline substances,	15	86	32	76	252	190	911
Spices and condiments,	276	987	489	538	354	345	2,973
Sugar, refined,	260	279	406	454	250	324	3,224
Do. unrefined,	1,511	715	701	1,272	1804	565	3,433
Tea,	1	...	...	...	2	...	3
Tobacco,	...	72	578	205	...	4	859
Liquor,	...	...	410	...	...	...	410
Miscellaneous,	59	830	2,689	580	879	1,118	6,134
Gums and resins,	1	...	...	...	...	...	1
Total,	187,608	176,188	196,912	235,396	263,631	252,620	1,312,375
CLASS II.	No.	No.	No.	No.	No.	No.	No.
Horses,	...	...	2	...	...	...	2
Goats and sheep,	...	...	7	...	...	...	7
Timber,	9	20	5,778	1,889	3,435	6,633	17,764
Bamboos,	120	4	31	600	...	...	755
Cocoa-nuts,	22,500	6,125	11,000	2,320	202	7,840	49,987
Gunny-bags,	16,175	14,584	...	...	...	17,425	48,184
Planks,	...	...	...	...	2,480	150	2,630
Bricks and tiles,	2,500	...	...	10,400	3,000	...	15,900
Miscellaneous,	974	468	317	1,980	4,272	494	8,705
CLASS III.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Leather,	...	...	18,800	20	...	...	18,820
Woollen manufacturers,	...	...	2,350	...	...	...	2,350
Cotton (European) manufactures	...	9,850	26,405	3,485	1,248	950	41,938
Cotton (native) manufactures	...	...	20,166	...	300	...	20,466
Miscellaneous (native) goods,	249	4,000	39,155	4,536	11	765	48,716
Do. (European) do.	...	400	14,095	2,000	...	...	17,095
Miscellaneous goods,	500	...	...	...	...	...	500
Total,	749	14,250	121,571	10,041	1,559	1,715	149,885

From these tables it appears that the total of the exports, during the six months referred to, in Class I. (articles registered by weight only) amounted to 1,015,880 *maunds*, or 37,188 tons; while the total of the imports was 1,312,375 *maunds*, or 48,042 tons. In Class II. (articles registered by number only) there are no particular items of importance. Under Class III. (articles registered by value only) the total of the exports reaches £18,637, 10s., and the total of the imports, £14,988, 10s. In bulky goods, therefore, the imports exceeded the exports, while the reverse was the case with articles of value. In the case of other Districts, it has been expressly mentioned that it would be rash to draw from such figures any general conclusion with regard to the balance of trade in the District. But in Sáran it fortunately happens that there is no appreciable confusion arising from double registration. The stations of Patná and Daraulí are both situated on the confines of the District; all the eternal trade of Sáran must pass either the one or the other, and none of it can, in the ordinary course, pass either station twice. It may, therefore, be broadly assumed that the figures in the following tables represent the exports and imports of the District, in the strict sense of the terms, including the transhipment of oilseeds, &c., conducted at Revelganj; but it would, of course, be fallacious to argue, from the experience of six months, to the balance of trade for the whole year.

With reference to the destination of the exports, and the origin of the imports, some information can be obtained from analysing the returns at the registration stations. In Class I., of the total exports only 64,243 *maunds* or 6 per cent. were registered at Daraulí, and all the rest passed Patná on its way down the Ganges; but of the total imports, no less than 969,582 *maunds*, or 73 per cent. were received, *via* Daraulí, from Oudh and the North-western Provinces.

As regards particular items, the *Statistical Reporter* supplies details of the trade in food grains, oilseeds, and cotton manufactures. The traffic of Sáran in rice may be thus analysed for the four months, November 1875 to February 1876. The total imports were 265,661 *maunds*, Sáran being the chief rice-importing District in the whole of Behar. The one mart of Revelganj received no less than 185,696 *maunds*, or 70 per cent. of the whole; of which nearly two-thirds came from Oudh and the North-western Provinces, and the remainder from Lower Bengal. But these proportions were not constant during the four months referred to. In November, the imports from Bengal were

nil; in December, they were still insignificant; but in January, they approached the imports from the North-west, and in February, more than doubled them. The following are the next largest rice-importing marts in Sáran:—Siswán, with 15,124 *maunds;* Sássarám, 12,475; Muhammadpur, 10,770; Mubárakpur, 9,025; Dariáganj, 5,479; Páttár, 5,200; Sewán, 1740; Paltiá, 1,585; Bágháhan, 940; Chhaprá, 637. To make up the total of the rice imports, which has just been given, there must be added the importations from other Districts of the Province of Behar. As to the origin of the imports generally, it has already been stated that nearly two-thirds come from the North-West; but for the two last of the four months, for January and February 1876, more accurate information is available. During those two months, Sáran received a total of 75,052 *maunds* of rice from the North-West, and 78,758 from Bengal. The Districts which sent the largest portions were:—In the North-Western Provinces and Oudh: Gorakhpur, with 49,272 *maunds;* Bastí, 8,335; Gondá, 4,160; Fáizábad, 3,325; Bharaich, 935. In Bengal: Murshidábád, 54,382; Dinájpur, 14,435; Maldah, 4,403; Rájsháhí, 552. The local rice trade of Sáran with other Behar Districts during the same two months may be thus summarised—the imports were 6,415 *maunds;* and the exports, 10,179; the principal importing mart was Dariáganj, with 3,160 *maunds,* whilst Revelganj exported as much as 9,044 *maunds.*

The entire trade of Sáran in food grains of all sorts during the whole six months was as follows:—Imports: wheat, 98,566 *maunds;* pulses and gram, 18,462; rice, 305,766; paddy or unhusked rice, 52,533; other cereals, such as maize, millets, barley, &c., 415,941; total, 891,268 *maunds.* Exports: wheat, 117,312 *maunds;* pulses and gram, 32,650; rice, 46,064; paddy, 4,988; other cereals, 113,330; total, 314,344 *maunds,* showing a balance of imports of no less than 576,924 *maunds,* which was apparently required for the food supply of the District population. It is noticeable that in the case of wheat alone do the exports exceed the imports.

In the trade in linseed, Sáran stands first of all the Behar Districts; during the six months the exports amounted to 367,506 *maunds,* while the imports were not quite one-half, or 154,858 *maunds.* It is to be noticed that this trade fell off very much in February throughout the whole of Behar. Revelganj, of course, stands at the head of the linseed exporting marts of the District, but detailed figures are only available for November and December. In those two months Revelganj despatched a total of 132,567 *maunds,* in almost equal portions

to Patná and to Calcutta; while the exports from the entire District were no more than 144,091. During the same time Revelganj imported 35,812 *maunds*, out of a total import into Sáran of 36,997. This mart, in fact, monopolises the oilseed traffic of the District.

The river trade of Sáran in piece goods is comparatively insignificant. Excluding the month of November, when the occurrence of the annual fair at Sónpur exceptionally augmented the returns, the total import of European cotton goods, during the five remaining months was valued at only £1,553; while the exports were *nil*. During the one month of November, however, for the reason just given, the imports were £2,640, 10s.; and the exports £4,870. In that month Sónpur imported £2,430, and exported as much as £4,670, of which £1,900 went, apparently, to Nepál. In the same month Sónpur imported £1,986, 12s. of native cotton manufactures, and exported £1,321, 16s.; while Revelganj also exported £200. The importance of the Sónpur fair may further be estimated from the fact that the total of the exports and imports under Class III. in the month of November, amounted to 88 per cent. of the entire exports and imports during the whole period of six months.

TRAFFIC STATISTICS ON THE GHAGRA.—The following figures were obtained at the Daraulí registering station in the month of September 1875. They were ascertained by local enquiry, and supply details which are not given in the columns of the *Statistical Reporter*.

Down Stream Traffic. The cargoes were: in Class I., 2000 *maunds* of coke, 15 charcoal, 1784 firewood, 180 *mahuá* fruit, 61,971 wheat, 1548 pulses, 21,065 rice, 2705 paddy, 82,815 other cereals, 330 hides, 425 stone, 452 *ghí*, 81,708 linseed, 10,217 mustard seed, 442 castor oil seed, 5501 poppy seed, 250 *til* seed, 72 salt, 50 other saline substances, 50 spices, 16,391 sugar refined, 36,551 sugar unrefined; total of Class I., 326,522 *maunds*. In Class II. 69 boat loads of coolies, 132 loads pilgrims, 39 loads timber, 120 loads bamboos. In Class III., 7000 mats, value Rs. 140.

The principal exporting Districts in order, are Gorakhpur (*maunds* 215,488, loads 188 and 7000 mats), Faizábád (*maunds* 39,293, loads 69), Bharaich (*maunds* 23,541), Azímgarh (*maunds* 19,076) and Bastí (*maunds* 11,996, loads 101.) It appears, then, that Gorakhpur exports nearly $\frac{2}{3}$ of the whole down-stream traffic, $\frac{2}{3}$ of the wheat, nearly all the rice, $\frac{3}{4}$ of "other cereals," about $\frac{1}{2}$ of the oil seeds, more than $\frac{3}{4}$ of the refined sugar, and $\frac{2}{3}$ of the unrefined sugar. Faizábád

exports 19,000 *maunds* of oil seeds, or about half of the Gorakhpur exports.

The principal importing Districts are Sáran (*maunds* 133,927, loads 129, mats 7000); Patná (89,856 *maunds*, 28 loads); Calcutta (40,326 *maunds*, 69 loads); Gházípur (20,916 *maunds*, 2 loads), and Murshidábád (7195 *maunds*.) The details show that there are imported by Sáran 24,705 *maunds* of wheat against 19,302 by Patna; 52,442 of "other cereals" against 12,528; and 39,891 of linseed against 24,000. On the other hand, 1713 *maunds* of refined and 16,507 of unrefined sugar go to Patná, against 260 and 1498 to Sáran. It has been already stated that Revelganj is a great traffic changing station; and much of the traffic registered as imported by Sáran, is merely consigned to Revelganj for transhipment to Patná and Calcutta. Calcutta takes $\frac{1}{5}$ of the wheat, about $\frac{1}{8}$ of the linseed, $\frac{1}{4}$ of the refined sugar, and $\frac{1}{8}$ of the unrefined sugar.

Up-Stream Traffic. The following cargoes were sent up stream. Class I., cotton 115 *maunds*, wine 29, betelnuts 4, potatoes 125, rice 40, "other cereals" 58, jute 27, iron 1662, brass 80, shells for burning lime 129, stone 3395, oil 2, castor oil 18, salt 27,537, other saline substances 733, spices 394, tobacco 410; total of Class I. 34,758 *maunds*. In Class II., timber 3 loads, cocoanuts 2850.

The principal exporting Districts were, Calcutta (18,722 *maunds*), Sáran (10,712), Benáres (2770), Gházípur (1048), Patná (825.) Of the Calcutta exports, 16,900 *maunds* are salt, and 1518 iron. Similarly, 10,437 *maunds* exported from Sáran are salt. The Benáres exports are entirely stone. Of tobacco 238 *maunds* come from Patná, and 349 from Tirhut.

Of the importing Districts, Gorakhpur stands first (28,250 *maunds*), Faizábád next (4524), and Sarán third (1201.) The Gorakhpur exports consist mainly of salt, 22,349 *maunds*, and stone 2945. The former substance constitutes 4050 *maunds* of the Faizábád imports. Iron goes principally to Gorakhpur.

MINES, QUARRIES, &C.—There are no mines in Sáran, but *kankar* or nodular limestone is dug up in all parts of the District, and used for metalling the roads. The process of road making is as follows:—The small lumps of *kankar* are carefully packed so as to form a level surface; water is then poured on and the surface beaten down with rammers. When properly consolidated, it is probably unsurpassed by any kind of metalling. Large quantities are annually exported to Patná, in which neighbourhood *kankar* is not found. In 1870, no less than 100,000 *maunds* were exported to that city.

CAPITAL—If any capital is being accumulated in Sáran, it is by the trading classes, who either hoard it or employ it in usury or trade; none is invested in the improvement of land. The rate of interest in petty loans, where the borrower pawns some small article, such as ornaments, is returned at 18 per cent. per annum. For large transactions, the rate is returned at Rs. 12 per cent. per annum; where a mortgage is given on houses and lands, the rate of interest is the same. For petty advances to cultivators, the *mahájan* exacts Rs. 3, 2 per cent. per mensem or 37½ per cent. per annum where personal security is given; and when a lien on the crops is taken, the rate is not reduced. In 1788, the usual rate for loans to cultivators was also 37½ per cent., and 50 per cent. per annum when the transaction was in grain. The Collector in his Administration Report for 1873, mentions a case in which, on an original cash advance of Rs. 16, the capital had amounted up to Rs. 56 at the end of three years, after payment of Rs. 24 by the debtor in the form of interest. When a loan is made in kind, the *mahájan* values the article, when first lent, at the market price; but when returned, the value is generally estimated about 50 per cent. below the former rate.

On the purchase of landed property, 5 per cent. would be thought a good return.

In the town of Chhaprá there are a few rich and well-to-do bankers, who confine their business to large advances on good security. Small shopkeepers and thrifty tenure-holders carry on the village money-lending. The Collector says that it is not uncommon for a cultivator to be in possession of his tenure as a *sarpeshgídár*, enjoying his landlord's share of the produce, in consideration of money he has advanced.

With the exception of indigo, there is no industry carried on with European capital. And even in the case of this industry, it is very difficult to say what amount of this is really *bona fide* European; as a large proportion of the capital is borrowed from the Calcutta banks, and native capitalists have lately taken to indigo cultivation very eagerly. In 1873, 21 factories with 19 out-works were owned by natives, of which 17 have sprung up within the last 7 or 8 years.

INSTITUTIONS AND SOCIETIES.—The only society in this District is one founded in 1870 by Munshí Piárí Lál, which has for its object the lessening of the inordinate expenditure incurred by the Káyasths in celebrating their marriages. In that year, the *Sribástab* branch of the Káyasths joined the movement, which originated in 1864; and

a committee of the leading members met twice a month to frame rules on the subject. It is stated that many marriages have been celebrated according to the new rules, and that this branch of the Káyasths is especially anxious to carry out the reform. The following is an abstract of the rules as adopted in Sáran.

The *tílak* or first ceremony shall not cost more than Rs. 51 (£5, 2s.); the *jahez* or marriage portion shall not exceed Rs 74 (£7, 8s.) Nothing besides shall be given. No travelling expenses shall be demanded from the bride's parents. In the *tílak*, or first ceremony, only from two to five persons shall attend; when leaving, they shall be presented with a sum not greater than Rs. 5 (10s.) as *rukhsatnámá* (dismissal offering). The Bráhmans shall be allowed *shagun* or commission at the rate of 10 per cent. on the amount of the *tílak*, and Rs. 5 (10s.) for the ceremony. Only necessary clothes shall be taken with the marriage procession; and these should not consist of more than seven sets:—(1) *kanhái* for the bride; (2) *parsotwá* for the bride's mother; (3) *matjhullá* for the last ceremony observed in marriage, the clothes being worn by the bride; (4) *sárá jorá* for the bride's brother; (5) one for the Bráhman; (6) one for the barber; (7) one for the potter. Only one ornament of silver or gold for the bride shall be taken with the clothes. The number of the marriage procession shall correspond with that in the brides', but the total number shall never exceed 500; in the *gonâ* procession, when the bride is brought home, the number shall not exceed 125. The number of elephants, &c., should be regulated according to the *tílak* and the *jahez*. There shall never be more than five elephants, 25 horses, and one camel. There shall be no fireworks or dancing after the marriage. No liquor shall be allowed in the procession, from the day of departure till the return of the procession. The procession shall reach the bride's house in the day time, and not in the night. There is no necessity for any display at the bride's house on the arrival of the procession; the bride's relations shall receive the bridegroom at the entrance to the house. If the bride's parents are poor, they should, after entertaining the bridegroom, give leave of departure early next day; if they are not poor, then the procession may stay one day, and proper rations may be provided. In no case shall the procession stay more than three days. Friends shall go as simply as possible, attended by not more than 15 persons. The *agiân* or invitation shall specify the names of the persons to be invited, the time and place of the feast. There shall

only be one *bajki* or musical performance. When the food is ready, and the persons invited are sent for, all should attend at one time. The *mokhpar chakarn* and *rukhsati* or dismissal ceremonies shall be performed at the time of the marriage, unless it be against the family custom. Persons attending shall give a list of servants, &c., who require to be fed. No abusive language should be allowed at the *kumhar kashan*, *narachan*, and *mutajhaka*. If any one is very poor, the villagers shall contribute towards his expenses. Neither party shall demand, or give, goats. Any one disobeying these rules shall be considered an outcaste.

INCOME OF THE INHABITANTS.—The Collector, in 1871, returned the total of incomes exceeding £50 at £400,960. In that year, in accordance with Act XVI. of 1870, the Income Tax was levied at an average rate of $3\frac{1}{4}$ per cent., on all incomes from £50 to £200, such incomes being grouped into four classes; and a fixed rate of $3\frac{1}{2}$ per cent. on all incomes above £200. All incomes were divided into seven classes. In the highest class, only one was returned from Sáran; in the next, there were 43, and in the third class 315. The total amount realised in 1870-71 was £13,257, 4s. The amount realized under this tax in 1860-61, was £11,640, 4s.; in 1861-62, £11,196, 16s.; in 1862-63, £9748, 8s.; in 1863-64, £6717, 8s.; and in 1864-65, £6357, 12s. In 1871-72 the incidence of the tax was considerably lightened, the rate being reduced to $1\frac{1}{4}$ per cent. per annum, and the maximum of exemption raised to £75. Incomes were divided into five classes—in the highest of which Sáran had one; in the second 45, and in the third 297. The total amount realized was £4,483. In 1872-73 the sum realized, including penalties, was £3882; the cost of collection was only ·12 per cent. In Class I. 535 persons were assessed; 335 in Class II.; 50 in Class III; and 1 in Class IV. Out of 921 persons assessed, 587 were proprietors and subproprietors of land, 328 were merchants, while 6 followed professions.

ADMINISTRATIVE HISTORY.—The following paragraph has been slightly condensed from Mr J. Grant's report on the Revenues of Behar, quoted in the "Fifth Report of the Select Committee on the Affairs of the East India Company." The first Settlement of the revenue of Sáran was made in 1582 by Todar Mall, in the reign of the Emperor Akbar. Sáran then contained 17 *parganás*; and paid a total revenue of *sikká* Rs. 404,300. In 1685, the 27th year of Alamgír's reign, the number of *parganás* was 18, while the revenue

had increased to *sikká* Rs 801,461 In 1750, in the reign of Ahmad Sháh, under the *Subahdárí* of Alí Vardí Khán, the revenue had still further increased to *sikká* Rs 929,856 From this, however, 20 per cent must be deducted for charges of collection A more detailed account is given of the Settlement of 1795 Sáran then contained 2,560 square miles, or 94 less than the present area Of the 18 *parganás*, 11 were let to Gopál Náráyan, 2 to Rájá Fathi Sinh, 1 (Chehránd) to Mánik Chand, and one to an Afghán These fifteen produced a total revenue of *sikka* Rs 830,282 The sixteenth *parganá* was let to Bachu Sinh, and produced *sikká* Rs 49,950, the two remaining *parganás*, Sháhjahánpur and Chosah, rated at *sikká* Rs 123,041, were annexed to Gorakhpur, and are returned as contributing nothing to the revenue of Sáran The total land revenue, therefore, of the District in 1795 amounted to *sikká* Rs 880,233, or about £95,000 In Mr Shore's Minute of the 18th September 1789, the advantages and disadvantages of the proposed Permanent Settlement are fully discussed, and particular attention is paid to the views of the Collector of Saran In 12 out of 17 *parganás*, there were at that time 353 different *zamíndárs*, none of whom possessed a complete *parganá*, the principal estates being dispersed over several *parganás* The *zamíndárs* had combined not to farm one another's lands It was also difficult to find men of sufficient standing, who were not *zamindars*, but who were nevertheless fit to be put in charge of a *parganá* Besides, any farmer would find it a very difficult thing to fulfil his engagements, on account of the *zamíndars'* opposition, and the delay which would occur in ascertaining the true state of his *parganá* The Settlement of 1788 was, accordingly, made with 74 *zamíndárs*, 4 *sazáwals*, and 6 farmers, but the plan of settling with farmers was again adopted in 1793

REVENUE AND EXPENDITURE, 1794, 1850, and 1870.—The following statements, taken from the balance sheet of the District, will illustrate the growth of the gross revenue and the gross expenditure Unfortunately, the figures for the present District of Sáran cannot be given for the earlier years, as the whole of Champáran was then included within the Sáran area, and was not finally separated till 1866 From these statements it appears that the gross revenue rose from £195,254 in 1794 to £294,721 in 1850-51, but sank to £231,022 in 1870-71 The gross civil expenditure has risen from £200,453 in 1794 to £363,666 in 1850-51, and to £354,295 in 1870-71 It should be remembered that the area has decreased from 6185 square miles to 2654 by the separation of Champáran in 1866

Balance Sheet of the District of Sáran (including Champáran) for the Year 1794-95.

Gross Revenue.	£	s.	d.	Gross Expenditure.	£.	s.	d.
(1) Custom fees	37,500	0	0	(1) Remitted to the Government agent at Benares	74,759	6	0
(2) Land Revenue, *abkárí, tárí*, &c., *hál* (current) £144,232, 18s. 3¾d., *bakáyá* (arrear) £5,012, 1s. 3¾d.	149,244	19	7½	(2) Remitted to the Military Paymaster at Dinapur	90,229	0	0
(3) Census of houses with fines	56	5	5	(3) Do. on account of deficiency of *sikká* Rupees	5,581	17	1½
(4) Seignorage Allowance	4,754	11	7½	(4) Remitted to the Post Master for Establishment	88	3	7½
(5) Profit and Loss...	116	5	11½	(5) Profit and Loss	492	15	9½
(6) Allowance of Chhattardhárí Sáhu, &c. ...	994	19	10¾	(6) Establishment of Criminal and Civil Court	10,169	19	4½
(7) Received for gazetting advertisement of the sale of the property of Rájá Sri Krishna Sinh ..	31	7	3	(7) Pension and Charitable Allowance ...	1,815	18	3
(8) Police Tax	2,056	6	6½	(8) Salary of the Collector	6,590	10	4½
(9) *Takávi* Collections	500	0	0	(9) Remitted to the Salt Agent, Patná ...	4,310	6	10½
				(10) Repayment of Deposit	1,158	1	0
				(11) Salary of the Mint Master, Patná... ..	2,694	3	6
				(12) Paid for printing sale advertisements of the property of the Rájá of Sheohar ...	25	8	9
				(13) Paid for manufacturing Saltpetre at Patná...	2,500	0	0
				(14) General Department	37	15	3
Total	195,254	16	3¼	Total	200,453	5	11

To obtain the Net Expenditure, Items, Nos. 1, 2, 9, 10 and 13 must be deducted, as deposits and mere matters of account. The Net Expenditure was, therefore, only £27,496, 12s. 0½d.

BALANCE SHEET OF THE DISTRICT OF SÁRAN (INCLUDING CHAMPARAN) FOR THE YEAR 1850-51.

GROSS REVENUE.	£	s.	d.	GROSS EXPENDITURE	£	s.	d.
(1) Land Revenue	185,533	14	0¼	(1) By Revenue Remittances	30,918	7	0
(2) *Sayer* Revenue	20,852	11	9¾	(2) Bills payable of the Revenue Department	258,475	15	8½
(3) Profit and Loss	6,275	2	2½	(3) Bills payable of the Military Department ...	4,867	11	1½
(4) Record Committee Fees	18	12	3	(4) Commercial Department	6	5	4½
(5) Bills payable to the Revenue Department ..	24,628	13	3½	(5) Judicial Remittances	13,641	9	0¾
(6) Revenue Deposit	8,426	13	10½	(6) Post-office Remittances	310	6	0
(7) Post-office Remittances	560	2	2½	(7) Judicial Charges general	12,849	3	7½
(8) Judicial Remittances	7,827	10	4	(8) Revenue Deposit	22,533	10	5¼
(9) Revenue Remitances	13,679	12	0	(9) Bills payable to the *darbár* Department ...	691	11	5
(10) Various Funds	710	9	2	(10) Panjab and Indian Territories	905	0	0
(11) Loans	6,290	0	0	(11) Bombay Presidency	31	11	0
(12) Superintendent of Stamps	10,255	19	8½	(12) Bills payable of the Bombay Presidency ...	10	0	0
(13) Advances for Civil Suits	27	8	4	(13) Interest	2,640	13	5½
(14) Law Charges	0	19	7	(14) Revenue charges general	4,907	13	1
(15) Advances on account of diet to Revenue and *Abkárí* defaulters	2	7	1¾	(15) Charges general of the General Department	9	12	0
(16) Gandak Cess Collection	7,589	15	8½	(16) Pensions	226	18	8
(17) Medical charges general	6	4	0	(17) Various Funds	4,498	19	5½
(18) Revenue charges general	21	6	5¼	(18) Superintendent of Stamps	454	8	10½
(19) Section of the Council of Education ...	0	3	10½	(19) Profit and Loss	1,370	13	8
(20) Council of Wards	13	4	0	(20) Law Charges	28	9	5½
(21) Deposits on account of vernacular Schools...	0	12	2¾	(21) Gandak Cess Collections	4,266	1	1
				(22) Purchase of lands	0	16	0
				(23) Advances on account of *abkárí*	1	17	1¾
				(24) Section of Council of Education	18	0	0
				(25) Deposits on account of vernacular Schools...	1	9	3¼
Total	294,721	2	2½	Total	363,666	2	11

To obtain the Net Revenue, Items Nos. 5, 6, 7, 8, 9, 10. 11, 13, 15 and 21 should be deducted, leaving the Net Revenue £230,567.
To obtain the Net Expenditure, Items Nos. 1, 2, 3, 4, 5, 6, 8, 9, 10, 11, 12, 13, 17, 23 & 25 should be deducted, leaving the Net Expenditure £24,131.

Balance Sheet of the District of Sáran for the Year 1870-71.

Gross Revenue.	£.	s.	d.	Gross Expenditure.	£	s.	d.
(1) Land Revenue...	119,660	13	5	(1) Land Revenue...	6,923	13	6½
(2) Excise Department	17,439	12	3½	(2) Excise Department	1,051	17	6½
(3) Income Tax	11,333	10	0½	(3) Income Tax	308	4	3
(4) Law and Justice	4,104	6	6½	(4) Law and Justice	8,832	2	11½
(5) Deposits	42,144	17	7½	(5) Deposits	43,728	11	9¾
(6) Local Funds	7,041	11	2	(6) Local Funds	5,316	17	9
(7) Bills issued	3,805	10	10	(7) Bills cashed	10,513	2	8¾
(8) *Zamindárí* Embankment Collection ...	3,440	16	5¾	(8) Postal Department	763	5	4
(9) Postal Department	1,468	8	11½	(9) Education	1,640	16	1¾
(10) Education Department	517	11	3¾	(10) Refund and Drawback	4,367	13	5
(11) Stamps	17,897	3	2½	(11) Police	7,391	10	8½
(12) Miscellaneous Items	2,168	17	10¾	(12) Superannuation	1,142	5	7¾
				(13) Opium Advance	250,909	10	0
				(14) Public Works Department	3,710	0	0
				(15) Medical Department	775	5	0¾
				(16) Miscellaneous	6,920	3	9
Total . ..	231,022	19	9¼	Total	354,295	10	7¾

To obtain the Net Revenue, Items Nos. 5 and 7 should be deducted, leaving the Net Revenue £185,072, 11s. 3¼d.
To obtain the Net Expenditure, Items Nos. 5, 6, 7, and 13 should be deducted, leaving the Net Expenditure £43,826, 18s. 4¼.

These balance sheets, however, contain many items of account and transfer, such as deposits and remittances, which cannot properly be considered as income or expenditure. Such items have, therefore, been deducted, with the following results:—In 1794 the net income was £195,254; in 1850 it had risen to £230,567; while in 1870-71, after the loss of Champáran, it had decreased to £185,072. The net expenditure in 1794 was £27,496; in 1850-51, £24,131; and in 1870-71, £43,826.

LAND REVENUE.—As elsewhere in Bengal, the land revenue forms by far the most important item of the District revenue. In its total amount, it is now less by £14,000 than it was in the first year of which any records remain; but it must be remembered that Sáran was then more than double its present size, as Sarkár Champáran was included in it. In 1790, the first year of which any records remain, there were 1799 estates, paying a gross revenue of £136,430, 10s., equal to an average revenue of £75, 16s. per estate. The comparative numbers of registered proprietors or coparceners are not given, as the information could not but fail to convey an erroneous impression. The mutation register has been very carelessly kept up; and there are many persons, to be found in it, who have long ceased to have any connection with the estates registered in their names. It seems to be a common practice for purchasers of an estate, or of a share in an estate, to apply to have their names registered along with those of the other registered and original proprietors. It thus happens that, in many cases, an estate is registered in the names of ten or twelve persons, of whom only the last two or three represent all who have any interest in the estate. The Collector, however, in his Report for 1872-73, determines the number of proprietors to have been 1405 at the time of the Permanent Settlement. According to the Census Returns of 1872, the number is now 15,152. On this the Collector remarks as follows:—"By taking the *dákhil khárij* register, and reducing the number of each caste on account of deaths, transfers, &c., in the same proportion as the total number of proprietors whose names are entered in the register exceeds the total number of proprietors shown by the Census, and comparing the figures with the number of each caste at the Permanent Settlement, it is possible to arrive at an approximate idea of the changes in the ownership of land which have occurred among the different classes since that date. It appears that, while about 57 per cent. of the total number of proprietors at the time of

the Permanent Settlement belonged to the higher castes, viz, those of Brahmans, Rájputs, and Bábhans, their number now is still nearly 54 per cent, and that the Baniyá class have only increased from 4 per cent then to 6 per cent now On the other hand, Káyasths have diminished in number from 23 to 19 per cent Muhammadans formerly formed 15 per cent of the proprietary number, they now form 17 per cent Agricultural castes have increased from 0 5 to 1 7 per cent, while low castes and persons not recognising caste have increased from 0 7 per cent to 1 6 per cent On the whole, with slight modifications, the different classes may be said to have maintained, in relation to the proprietary right in land, the footing which they originally occupied—a result which, I confess, I had not expected, seeing the manner in which all over India the old proprietors are being displaced by the Baniyá class"

In 1800, the number of estates was 1799, while the land revenue amounted to £140,732, equal to an average payment of £78, 4s per estate In 1850, the number of estates was 3611, paying an annual revenue of £179,871, 6s, or an average sum of £49, 16s 6d per estate The figures for Champáran are included in the above, but they are omitted in the following budget estimate for 1871 In that year the number of estates was 3400, the revenue £122,344, 4s, showing an average sum of £35, 2s per estate At present, excluding petty resumed *lákhiráj* estates, there are 2951 estates of a less area than 500 acres, paying an average revenue of Rs 147, 570 between 500 and 20,000 acres, with an average revenue of Rs 1119, while there are three estates with a larger area than 20,000 acres, paying a revenue of Rs 148,044, of which Rs 135,560 is paid by the Hatwá Ráj alone

PROTECTION TO PERSON AND PROPERTY has been steadily rendered more complete In 1790, the first year for which any records remain, there were one Magisterial and three Revenue and Civil Courts in Sáran District, in 1800 the number was the same, in 1850 there were four Magisterial and nine Revenue and Civil Courts, and in 1862, eight Magisterial and fifteen Revenue and Civil Courts In 1869, owing to the erection of Champáran into a separate District, the number of Magisterial Courts fell to seven, and the number of Civil and Revenue Courts to thirteen The number of Covenanted Officers stationed in the District throughout the year was three in 1790, three in 1800, two in 1850, three in 1862, and four in 1869

RENT LAW — The number of rent cases instituted under the pro-

visions of Act X. of 1859—the Rent Law of Bengal—are returned by the Collector as follows :—In 1861-62, 1501 original suits, with 393 miscellaneous applications; in 1862-63, 2125 original cases, with 1402 miscellaneous applications; in 1866-67, 1124 original suits, and 1141 miscellaneous applications; and in 1868-69, 1186 original suits, and 1180 miscellaneous applications. It is thus evident that the original suits, most of which are for the enhancement of rent, have positively decreased since the introduction of the new law.

POLICE STATISTICS.—For police purposes the District of Sáran is divided into ten Police Circles (*thánás*), six of which (1) Chhaprá, (2) Digwárá, (3) Parsá, (4) Mánjhí, (5) Basantpur, and (6) Mashrak, are in the Sadr Sub-division; while the remaining four, (7) Sewán, (8) Daraulí, (9) Barágáon, and (10) Baraulí, are in the Sewán Sub-division. It is under contemplation to re-arrange some of these *thánás*. At present the size of the *thánás* jurisdictions varies from 116 to 422 square miles; the number of villages within them from 212 to 768, and the population from 107,338 to 282,185. The largest *thánás* is Baragáon; the most populous, Sewán. The machinery for protecting person and property in Sáran District consists of a regular or District Police, the village watch or rural force, and a municipal force employed in municipalities.

THE REGULAR POLICE consisted of the following strength at the end of 1872 :—One European officer or District Superintendent, who receives a salary of Rs. 600 a month or £720 a year; five subordinate officers on a salary of upwards of Rs. 100 a month, or £120 a year, and sixty-nine officers on a salary of less than Rs. 100 a month or £120 a year, maintained at a total cost of Rs. 2310 a month, or £2772 a year, equal to an average pay of Rs. 31, 3, 5, a month, or £37, 9s. 3d. a year for each subordinate officer; and 333 foot police constables, maintained at a total cost of Rs. 2196 a month, or £2635, 4s. a year, equal to an average pay of Rs. 6, 9, 6 a month, or £7, 18s. 3d. a year for each man. The other expenses connected with the regular police, are a sum of Rs. 125 a month, or £150 a year as travelling allowances for the District Superintendent; Rs. 166, 10, 8 a month, or £200 a year, as pay and travelling allowances for his office establishment; and an average of Rs. 427, 10, 8 a month, or £513, 4s. a year for contingencies and all other expenses—bringing up the total cost of the regular police of Saran District for the year 1872, to Rs. 5825, 5, 4 a month, or a total for the year of £6,990, 8s. The total strength of the force was 408 men of all ranks. The present area of Sáran District is 2654 square

miles, and the population, as returned by the Census of 1872, is 2,063,860 souls. According to these figures, there is one policeman to every 6·5 of a square mile of the District area, or one to every 5058 of the population. The annual cost of maintaining this force is equal to £2, 3s. 8d. per square mile of area, and about ¾d. per head of the population.

THE MUNICIPAL POLICE is a force established for the protection of the large towns. It consisted, at the end of 1872, of 11 officers and 162 men, maintained at a total cost of Rs. 1,102 a-month, or £1322, 8s. a-year, defrayed by means of rates levied upon householders within municipal limits. The three municipalities of Chhaprá, Revelganj, and Sewán contain a total population of 70,801; and have, therefore, 1 policeman to every 409 persons, at a cost of 4½d. per head of the municipal population.

In 1871, the municipal police numbered 11 officers and 165 men, thus distributed:—(1) at Chhaprá, 8 head constables and 100 men; (2) at Revelganj, 2 head constables and 37 men; (3) at Sewán, 1 head constable and 28 men.

THE VILLAGE WATCH, or rural police, numbered 6067 in 1872, maintained either by the *zamíndárs* or by service lands held rent-free, at an estimated total cost of Rs. 4601-4 a month, or £5521, 10s. per year. Compared with the area and population, there is 1 village watchman or *chaukídár* to every ·44 square miles of the District area, and 1 to every 340 of the population. Each village watchman has charge of 41 houses on an average, and receives an average pay in money or lands of 12 *ánnás* a-month, or 18s. a-year.

The majority of the village watchmen belong to two of the most criminal castes in the District, Ahirs and Dosádhs. They may therefore be presumed to know who commit crimes; but they are not regularly paid, and therefore have no inducement to disclose their knowledge. The Magistrate remarks on them as follows:—"The members of this body feel greatly the contrast between their own position, and that of the *chaukídárs* in the neighbouring Districts of the North-Western Provinces, where men of this class are paid Rs. 3 per month regularly. Complaint on this score is very general, and there is much need of reform." The introduction of a short and simple Act, like that in force in the North-Western Provinces, has been recommended; and it would seem that Behar is not unsuited for such a measure. What is required is that the *chaukídár* should receive his pay regularly from Government, and not from the *málik* or landed proprietor.

Including, therefore, the regular police, the municipal police, and the village watch, or *chaukídárs*, the machinery for protecting person and property in Sáran District, consisted at the end of 1872 of 6648 men of all ranks, equal to 1 man to every ·39 square miles of the District area, or 1 man to every 310 of the population. The estimated aggregate cost of maintaining this force, both Government and local, including the value of the rent-free lands held by the *chaukídárs*, amounted in 1872 to Rs. 11,528, 9, 4 a-month, or £13,834, 6s. a-year; equal to a charge of £5, 4s. 3d. per square mile of the District area, and about 1½d. per head of the District population.

Criminal Statistics.—During the year 1872, 3976 'cognisable' cases were reported to the Police, of which 178 were discovered to be false. Convictions were obtained in 737 cases, or 19·40 per cent. of the 'true' cases; the number of persons actually brought to trial was 1,830, of whom 1,017 or 55·57 per cent. were convicted. In the same year, the number of 'non-cognisable' cases was 1,484; the number of persons who actually appeared before the court being 2,029, of whom 1,283 or 63·23 per cent. were convicted. The total number, therefore, of both 'cognisable' and non-cognisable' cases in 1872 was 5,460; and the total number of persons convicted of an offence, under either of these heads, was 2,300 or ·11 per cent of the total District population.

Serious crime is not very prevalent in Sáran. In 1870, 11 cases of murder took place, and 11 persons were arrested; the per centage of persons convicted to persons brought to trial was 70 per cent. In 1871, the number of murders was 4, in all of which convictions were obtained. In 1872, however, out of 7 murders known to have been committed, in two only were convictions obtained. In 1870, there were 9 cases of *dakáití* or gang robbery, in 1871 only 6; 5 cases of rape were reported in 1870, against 3 in 1871. Out of the 6 cases of *dakáití* in 1871, convictions were only obtained in 3; but in 1872, out of 5 *dakáitis* only 1 resulted in conviction. The cases of housebreaking increased from 1,192 in 1870, to 1,223 in 1871, and to 2,505 in 1872. The cause of the increase in 1871 is said to be the distress which was the result of the large destruction of crops by floods, combined with the miserably insecure state of the houses. The principal crime in Sáran is criminal house-trespass, usually committed by Maghyá Doms, the most criminal caste in the District, whose motions it is difficult to watch, as they have neither houses nor lands. In 1870, 119 cases of riot were investigated, against 109 in 1871; and convictions obtained in 62·5 per cent. The offence of "grievous hurt"

showed a decrease of 50 per cent. in 1871, as compared with 1870. Convictions were obtained in 80 per cent. of the cases decided in 1871, the percentage of persons convicted to persons brought to trial being 65·38. Cases of hurt by dangerous weapons increased from 8 in 1870 to 12 in 1871, convictions being obtained against 66·6 per cent. of the number of persons tried. In 1870, all who were tried were convicted. Cases of abduction or kidnapping fell from 4 in 1870 to 3 in 1871; and the percentage of convictions to persons brought to trial also fell from 100 per cent. to 80. Highway robberies numbered 7 in 1870 and 8 in 1871; "other" robberies 17 and 8 respectively. In 1870 the percentage of persons convicted in cases of highway robbery to persons brought to trial was 100; while in 1871 it fell to 33·3. In other robberies, the percentage of convictions to persons brought to trial also fell from 100 in 1870 to 42·18 in 1871. Cattle-theft cases numbered 32 in 1870, and 17 in 1871; in this latter year the proportion of persons convicted to persons brought to trial was 88·23 per cent.

CRIMINAL CLASSES.—The principal criminal classes are the Dosádhs, Ahirs, and Maghyá Doms. As already mentioned, the first two monopolise the post of *chaukídár*. A description of the Maghyá Doms has been given under the heading of Castes. The following figures, taken from the Collector's Administrative Report for 1872, show the jail population of that year, arranged according to caste, together with the ratio which the adult male population of each of the caste bears to the total adult male population of the District.

Name of caste.	Proportion of each caste in District population.	Number in jail.	Proportion in Jail population.
Ahirs, ...	11·8	201	24·5
Rájputs, ...	10·9	123	1·5
Doms, ...	0·3	69	8·
Muhammadans, ...	11·7	62	7·5
Kurmís, ...	4·8	47	5·5
Bráhmans, ...	7·6	44	·5
Dosádhs, ...	3·5	42	·5
Chamás, ...	4·3	34	·4
Koers, ...	7·0	29	3·5
Babhans, ...	4·2	25	3·
Nuniyás, ...	0·3	21	2·5

The females form six per cent. of the prison population, being 8·5 per cent. among the Muhammadans, and 5·5 among the Hindus.

JAIL STATISTICS.—There are two jails in Sáran—at Chhaprá and at Sewán. The following figures are compiled from the Administration Report of the Inspector-General of Jails for 1870; and from a

return specially prepared in his office, showing the jail population of the District, cost of maintenance, value of jail labour, &c., for the years 1857-58, and 1860-61.

In 1857-58, the daily average number of prisoners in Chhaprá Jail amounted to 442; the total number discharged from all causes being as follows—transferred, 207; released, 659; escaped, 20; died, 66; executed, 14; total, 966. In 1860-61, the daily average was 397; the total discharges being as follows—transferred, 364; released, 773; escaped, 3; died, 71; executed, none; total, 1211. In 1870, the daily average was 311, the total number discharged from all causes being as follows—transferred, 127; released, 1186; escaped, 3; died, 9; executed 3; total, 1328. The total admissions into the jail were in 1857-58, 902; in 1860-61, 1250; and in 1870, 1422. In this last year there were admitted direct 1321, and by transfer 101.

The sanitary condition of the jail was better in 1857-58 than in 1860-61. In 1857-58, 66 deaths occurred, or 14·93 per cent. of the jail population; whereas in 1860-61, the number rose to 71, or 17·88 per cent. In 1870 the mortality fell greatly; there were only nine deaths, or 2·89 per cent of the average daily population. The mortality in 1872 was 19, giving a percentage of 5·74, against 5·34, the average rate for all the jails of Bengal. Out of these nineteen deaths, eight were caused by cholera, which broke out in a severe but not epidemic form; and the same number by dysentery, leaving only three deaths to be assigned to all other diseases.

The special committee, appointed in 1875 to inquire into the causes of the excessive mortality in the Behar Jails, reported that Chhaprá jail was subject to inundation, and that the drainage was defective. The health of the prisoners generally seemed below par, and many of them were anæmic. Out of 30 who had been in jail one month, only 13 appeared to be in good health; 16 were in indifferent health, and one in bad health. Of 66 over 45 years of age, 26 seemed in good, 38 in indifferent, and one in bad health. Of 189 under 45 years of age, 102 seemed in good, 86 in indifferent, and one in bad health. The average mortality during the 31 past years was 76 per 1000. In 1863, it was as high as 180 per 1000; and in 1853, 195 per 1000. The jail buildings are only calculated to contain 266 prisoners; but in every year, except 1870, the daily average has exceeded this number, and has sometimes exceeded it very largely. In 1872, the Chhaprá jail was described by the Inspector-General as one of the worst that he had ever seen; but since then it has been

considerably improved. Besides being liable to inundation, the wards are always damp; partly because they are constructed merely of mud, but also because the soil is strongly impregnated with saltpetre.

JAIL MAINTENANCE.—The average cost of maintenance per prisoner, including all charges except those of guarding, is returned as follows:—In 1857-58, £4, 12s. 9d.; in 1860-61, £3, 11s. 3d.; and in 1870-71, £5, 6s. 7¼d. The cost of the Police Guard in 1870 was £1, 0s. 1d. per man—making a total average cost in that year of £6, 6s. 8¼d.

JAIL MANUFACTURES help somewhat to reduce the expenditure. In 1857-58, the value of articles of prison manufacture sold amounted to £97, 2s. 10d., which,—together with £213, 13s. 2½d., the value of articles remaining in store at the end of the year, and £72, 7s. 0d., the value of articles consumed for public purposes—gave a total of £383, 3s. 0½d. as the value of prison labour for that year. Deducting £205, 3s. 5d. as the value of articles in store at the end of the previous year, and £121, 4s. 11d. for charges, the results showed a net profit of £56, 14s. 8½d. The average earnings of each prisoner engaged in manufacture was 10s. 6d. In 1860-61. the gross credits amounted to £722, 7s. 1¼d., and the debits to £475, 18s. 3d.; The net profits were £246, 8s. 10¼d., and the average earnings per prisoner £1, 3s. 0¼d. In 1870 the figures are as follow:—Credits: value of articles sold during the year, £634, 11s. 9¼d.; value of manufactured articles remaining in store at the close of 1870, £43, 8s. 10¼d.; value of raw materials in store, £20, 13s. 0¾d; value of plant and machinery in store, £19, 5s. 3d; total credits, £717, 18s. 11¼d. Debits: value of manufactured goods in store at the close of 1869, £49, 11s. 7d.; value of plant and machinery in stock, £21, 5s. 3d.; raw material, plant, and machinery purchases, and all other charges incurred during 1870, £448, 11s. 10½d.; total debits, £519, 8s. 8½d. Excess of credits over debits or net profit, £198, 10s. 2¾d.; average earnings of each prisoner, £1, 13s. 11d.

EDUCATIONAL STATISTICS.—Education had not made very much progress in Sarán up to 1871; in fact, some of the figures for that year are even more unfavourable than those of ten years before. The Annual Reports of the Director of Public Instruction show that the number of Government and aided schools increased from 8 in 1856-57 to 14 in 1860-61, but decreased to 9 in 1870-71. Similarly the number of pupils increased from 295 in 1856-57 to 873 in 1860-61, but decreased to 585 in 1870-71.

RETURN OF GOVERNMENT-AND AIDED SCHOOLS IN SÁRAN FOR THE YEARS 1856-57, 1860-61, AND 1870-71.

Classification of Schools.	Number of Schools.			Number of Pupils.											
				Hindus.			Musalmáns.			Others.			Total.		
	1856-57.	1860-61.	1870-71.	1856-57	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
Government Higher Class English School	1	1	1	97	166	177	29	38	66	2	2	5	128	206	248
Government Lower Class Schools	7	13	0	107	578	0	60	89	0	0	0	0	167	667	0
Government Vernacular Schools	0	0	7	0	0	278	0	0	39	0	0	0	0	0	317
Government Institution for Special Education	0	0	1	0	0	14	0	0	6	0	0	0	0	0	20
Total	8	14	9	204	744	469	89	127	111	2	2	5	295	873	585

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN SÁRAN FOR THE YEARS 1856-57, 1860-61, AND 1870-71—(*continued*).

Classification of Schools	Cost to Government.						Amount realised from Fees, Contributions, &c.						Total Cost.					
	1856-57.			1860-61.			1870-71.			1856-57.			1860-61.			1870-71.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.
Government Higher Class School	287	0	4	184	16	9¾	195	4	0¼	71	0	6	312	13	4½	793	14	9¾
Government Lower Class Schools	31	19	7	126	18	8½	...			7	19	9	40	2	3	..		
Government Vernacular Schools	...			...			167	19	1	...			..			56	13	2½
Government Institution for Special Education	...			..			287	5	4	...			...			...		
Total	318	19	11	311	15	6¼	650	8	5¼	79	0	3	352	15	7½	850	8	0¼

Classification of Schools	Total Cost.						
	1856-57.			1860-61.			1870-71.
	£.	s.	d.	£.	s.	d.	£. s. d.
Government Higher Class School	358	0	10	497	10	2½	998 18 10
Government Lower Class Schools	39	19	4	167	0	11¼	
Government Vernacular Schools	...			...			224 12 3½
Government Institution for Special Education	..			...			287 5 4
Total	398	0	2	664	11	1¼	1,500 16 5½

The table on the preceding page exhibits the Government and aided schools in 1856-57, 1860-61, and 1870-71, the number of pupils, with their religion, and the proportion of cost borne by Government to that contributed from local sources.

SIR G. CAMPBELL'S EDUCATIONAL REFORMS.—The operation of the new grant-in-aid rules has been productive of a great and immediate improvement. On the 31st March 1873, there were 228 Government and aided schools under inspection, attended by 4867 Hindus and 554 Muhammadans; total 5421 pupils, being about ¼ per cent. of the District population, or one boy at school to every 380 souls. The percentage of Hindu pupils is ·26, of Muhammadan ·22; so that Muhammadan education is relatively not so backward in Sáran as in some other Districts. There are, besides, 40 unaided schools, but of these no figures are available. The number of primary *pathsálás* at the close of 1873 was 254, of which 214 were aided by Government, and attended by 4705 pupils. The Hatwá estate supports 44 schools in all, of which 40 are primary. The following is an analysis of the parentage, taken from the Collector's Report. Of 4681 pupils attending primary schools, 5 per cent. were the sons of shopkeepers and cultivators; 21 per cent. were Rájputs, engaged in cultivation, and small holders; 14 per cent. Bráhmans; 8 per cent. Muhammadans; and 7 per cent. Káyasths; leaving 50 per cent. unaccounted for.

The table on the following page, compiled from the Report of the Director of Public Instruction for 1872-73, shows the general state of education during that year. By the close of the next educational year, 31st March 1874, a still further improvement was manifested. At that date there were 326 schools of all kinds under inspection, attended by 7066 pupils. These figures show that, during the three years since 1871, the number of schools has increased thirty-six fold, and the number of pupils more than twelve times. Compared with the area of the District, the figures for 1873-74 give one school for every eight square miles, and 3·4 pupils to every thousand of the population.

TABLE SHOWING THE STATE OF EDUCATION IN SÁRAN DISTRICT FOR THE YEAR 1872-73.

Classification of Schools.	Number of Institutions.	No. of Pupils on 31st March 1873.	No. of pupils in average monthly attendance.	Average age of Pupils on 31st March 1873.	Pupils Learning.						Receipts.									Expenditure.		
					English.	Sanskrit.	Hindi.	Arabic	Persian.	Hindustani.	From Government			From Fees and Fines.			From Other Sources.			Total.					
											£	S.	D.	£	S.	D.	£	S.	D.	£	S.	D.	£	S.	D.
Higher School.																									
Government, ...	1	196	156	14	196	...	147	...	28	21	241	10	0	401	0	0	172	8	0	814	18	0	749	18	3
Middle Schools.																									
Government, ...	8	369	277	10	...		103	.	62	354	197	8	6	74	14	11	..			272	3	5	272	3	5
Unaided, ..	4	134	93	12	28	17	100	4	60	73	. .			11	17	3	224	16	0	236	13	3	231	2	3
Primary Schools.																									
Unaided, ...	*40	...	...	...	...	...	.	.	...	. .	...			..			...								
Pathsálds, . .	214	4705	...	...	...	.	4392	. .	..	317	96	0	10	31	17	1	59	16	6	187	14	5	184	18	11
Normal School.																									
Government, ..	1	17	17	20	...	.	17	.	12	12	208	0	11	2	19	4	..			211	0	3	211	0	3
Total, . .	268	5421	..	...	224	17	4759	4	162	777	743	0	3	522	8	7	457	0	6	1722	9	4	1649	3	1

* No particulars can be given for these schools.

EDUCATIONAL CENSUS.—Under orders from the Commissioner of the Patná Division, an educational census of the male population was taken in certain selected town and rural areas of Sáran on the 3d February 1875.

The town areas selected were Sewán and Revelganj; the rural areas were the following nine villages, Sitálpur, Sádhpur, Manráth, Baryá, Pherora, in the Chhaprá Sub-division, and Sátank, Ráfipur, Arandá, and Tellátí in the Sewán Sub-division. The enumeration was taken by the *pathsálá gurus* or village schoolmasters, under the superintendence of the Sub-Inspector, and the general directions of the Deputy Inspector of Schools. The Collector considers that the result may be considered as tolerably accurate, as the totals reported by the *gurus* correspond pretty closely with the results of the Census of 1872.

In the town areas the following figures were obtained :—Revelganj, number educated at school 248, or 5 per cent. of the total male population enumerated; self-taught 1227, or 26 per cent.; altogether illiterate, 3218, or 69 per cent. Sewán, educated at school 311, or 6 per cent.; self-taught 1062, or 20 per cent.; illiterate 3982, or 74 per cent.

In the rural areas, the results were as follow :—In the five villages in the Chhaprá Sub-division :—Educated at school 167, or 6 per cent.; self-taught 381, or 13 per cent.; illiterate 2274, or 81 per cent. In the four villages in the Sewán Sub division :—Educated at school 192, or 5 per cent.; self-taught 521, or 15 per cent.; illiterate 2662, or 80 per cent.

These figures show that the proportion of the male population educated in schools is about the same both in urban and rural areas; while the number of self-taught is smaller, and the number of illiterate greater, in the country than in the town.

POSTAL STATISTICS.—In the ten years between 1861-62 and 1870-71, the number of letters received at the District Post Office has nearly trebled; and the number of newspapers and parcels has nearly doubled. The postal receipts during the same period have increased by 52 per cent., while the expenditure has increased by only 11 per cent. The table at the top of the following page illustrates the working of the post-office of Sáran for the three years 1861-62, 1865-66, and 1870-71.

POSTAL STATISTICS OF SARAN DISTRICT.

	1860-61.		1865-66.		1870-71.	
	Received	Despatched	Received	Despatched	Received.	Despatched
Total letters, . .	84,854	92,866	124,324	115,452	232,676	Materials not received for this column.
Newspapers, . .	7,314	763	9,112	315	13,532	
Parcels, ...	1,059	551	1,623	622	2,100	
Books, ...	442	140	719	82		
Total, . .	93,699	94,320	135,778	116,471	248,308	
* Total Receipts, .	£582 19 6¼		£712 10 2½		£884 15 6¼	
Total Expenditure,	661 9 4¼		505 13 8		735 1 6½	

* Exclusive of receipts from sale of postage stamps.

ADMINISTRATIVE DIVISIONS.—Sáran District is divided into the two following Sub-divisions. The population statistics are taken from the Census Report of 1872; the administrative figures are derived from a special report by the Collector, and refer to the year 1869.

(1.) The Sadr or Principal Sub-division, comprising Chhaprá, the Civil Station and administrative headquarters of the District, contains an area of 1361 square miles, with 2228 villages or townships, 163,261 houses, and a total population of 1,169,451 souls; of these, 1,054,652 are Hindus, 114,637 are Muhammadans, 1 is a Buddhist, 154 are Christians and 7 belong to other denominations not classified. Average number of inhabitants per square mile, 859; number of villages per square mile, 1·64; number of houses per square mile, 120; number of inmates per house, 7·2; proportion of males to total population, 47·3 per cent. In 1869 this Sub-division contained 17 magisterial and civil courts, and 6 police stations; a general police force of 463 men, besides 3188 *chaukidárs* or village watchmen. The total cost of administration amounted to £18,086.

(2.) Sewán Sub-Division was erected in 1848. It contains an area of 1293 square miles, with 2122 villages, 130,263 houses, and a total population of 894,409 souls. Of these 767,396 are Hindus, 126,953 Musalmans, 48 Christians, and 7 "others." Average number of inhabitants per square mile, 672; number of villages per square mile, 1·64; number of houses per square mile, 101; number of inmates per house, 7·0; proportion of males to total population,

49·7 per cent. In 1869 this Sub-division contained seven magisterial and Revenue courts, and four police circles, a regular police force of 160 men, and 2836 village watchmen. The separate cost of administration in the same year amounted to £7,193, 6s.

A new Sub-division, the head-quarters of which are at Gopálganj in the north-west of the District, was opened in November 1875.

Fiscal Divisions.—The following account of the Fiscal Divisions or *parganás* in Sáran has been compiled partly from the Board of Revenue *parganá* Statistics, and partly from Mr Wyatt's Survey Report on Sarkár Sáran. The area, number of estates, and *munsifs'* Court have been taken from the former, and all other particulars from the latter authority.

(1.) Andar: area, 74,538 acres, 246 estates; Government land revenue, £6,435, 4s.; *munsifs'* Courts at Chhaprá and Sewán. It is bounded on the north by *parganás* Pachlak and Bárah; on the east by Bál and Bárah; on the south by Bál, Narhan, and Khárid in the District of Gházípur, with which the Ghagrá river forms a natural boundary. A detached part of *parganá* Pachlak is situated within this *parganá*, while three portions of Andar lie within *parganás* Bál, Bárah, and Pachlak. The Dáhá or Sundí *nadí*, which skirts this *parganá* along its eastern boundary, is navigable during the rains for boats of 300 *mauṇds*. The Jharáhí *nadí* skirts the western boundary; the Chhaprá-Gházípur road passes through it. The principal villages are Andar-khás, Patejí, and Khajwá, all of which have tolerable *bázárs*. At Patejí is the shrine of Hari Rám Barhm, where a fair is held twice annually, in the months of Kártik and Chaitra.

(2) Bal: area, 249,201 acres; 584 estates; Government land revenue, £24,286, 8s.; *munsifs'* Courts at Chhaprá and Parsá. This Fiscal Division is bounded on the north by *paranás* Bárí, Bára, and Goá; on the east by Kasmar and Goá; on the south by Narhan, Mánjhí, Cheráńd, and Kasmar, the river Ghagrá just touching a part of District Gházípur; and on the west by Andar and Bárah. There is a detached portion of this *parganá* in *parganá* Narhan, while parts of Goá and of Andar are situated within Bál. The principal villages are Parsá and Cháinpur Bagaurá, inhabited by the Bhuinhár Bábus, who once exercised great influence over the people of this *parganá*. There is a *tháná* at Tájpur, and a police outpost at Maháráj ganj. The Gandakí *nadí* skirts the north-east boundary with *parganá* Goá; and the Dáhá *nadí*, the south-west boundary with *parganá* Narhan. The latter channel is navigable during the rains for boats of 500

maunds. The high roads from Chhaprá to Muzaffarpur, Motíhárí, Bettía, Gorakhpur, and Gházípur pass through this *parganá.*

(3.) BÁRAH: area, 133,482 acres, 430 estates; Government land revenue, £9,380; *munsif's* Court at Sewán. This *parganá* is bounded on the north by *parganá* Sipá; on the east by Barí; on the south by Andar and Bál; and on the west by Andar and Pachlak. The Gandakí *nadí* skirts the eastern boundary along *parganá* Barí; the Dáhá *nadí,* the western boundary along *parganá* Pachlak. The latter stream is navigable during the rains only for boats of 200 *maunds.* The roads from Chhaprá and Revelganj to Alíganj Sewán and Gopálganj pass through the *parganá.* The town of Alíganj Sewán is the headquarters of the Sewán Sub-division, and also contains a *munsifi* and a *tháná.* It is noted for its large *bázárs,* and for the manufacture of pottery, brass vessels, and chintzes. There are also considerable *bázárs* in the villages of Maháráj ganj and Chaumukhá.

(4) BARÍ: area, 105,507 acres; 184 estates; Government land revenue, £7,686, 18s.; *munsif's* Court at Sewán and Chhaprá. This Fiscal Division is bounded on the north by *parganás* Dangsí and Marhal; on the east by Goá and Marhal; on the south by Bál and Goá; and on the west by Bárah. It is intersected by the Dhanaí *nadí;* while the Gandakí *nadí* forms a natural boundary, for the most part, with *parganá* Bárah. The high road from Chhaprá to Bettiá passes through it.

(5.) CHANBÁRAH: area, 83,352 acres, 204 estates; annual Government land revenue, £4,099, 8s.; *munsif's* Court at Sewán. This *parganá* is divided into two distinct parts. The larger part is bounded on the north and west by the District of Gorakhpur; on the south by the Ghagrá river, which forms a natural boundary with the district of Azímgarh; and on the east by *parganás* Andar and Pachlak. The smaller part is bounded on the north by *parganá* Kaliánpur Koárí; on the south and east by Pachlak; and on the west by the District of Gorakhpur. The Jharáhí *nádí* skirts the east boundary along *parganá* Andar; and the Gandakí, on the west, forms a natural boundary with Gorakhpur District. Both streams are navigable during the rains for small boats of 200 to 300 *maunds.* The Chhaprá-Gházípur road passes through this *parganá.* The principal villages are Daraulí, Guthní, and Mírwá. In the first there is a *thánd* and an indigo factory, and also a good *bázár.* There is a celebrated shrine of Hari Rám Barhm in the village of Mírwá, where fairs are held

twice a-year, in the months of Kartik and Chaitra. Guthní has a large *bázár*.

(6.) CHERÁND: Area, 27,052 acres; 29 estates; Government land revenue, £3244, 16s.; *munsifs'* Courts at Chhaprá and Parsá. There are three detached portions of *parganá* Kasmar situated within Cheránd; while, on the other hand, a detached portion of Cheránd is situated in *parganá* Kasmar. The principal places are Cheránd, Gulltnganj, Kalpúrá, Tilpá, and Dúmrí. There is a ferry for Dinápur at Singáhí *ghát* on the Ganges. The principal road is from Chhaprá to Sónpur. It is bounded on the north by *parganá* Bál; on the east by *parganá* Kasmar; on the south by the Ganges, which forms a natural boundary with Sháhábád District; and on the west by *parganá* Mánjhí.

(7.) DANGSI: area, 59,003 acres; 112 estates; Government land revenue, £3,423, 16s.; *munsif's* Court at Sewan. The Chhaprá-Bettiá road intersects this *parganá*. The villages of note are Mánjhá and Batardah, where markets are held twice a week; and at the latter there is a *thánd*. There are two ferries on the Gandak at Baghwár or Gobindganj, and at Salímpur. This *parganá* is bounded on the north by the Gandak for some distance; on the east by *parganá* Marhal; on the south by Barí; and on the west by Sipá. The Dhanaí and Gandakí *nadís* intersect and skirt it; but neither of them are navigable. The Chhaprá-Bettiá road also runs through it.

(8) GOÁ: area, 241,676 acres; 552 estates; Government land revenue, £18,479, 8s: *munsifs'* Courts at Chhaprá and Parsá. This *parganá* is bounded on the north by *parganás* Barí and Marhal; on the east by Makír and the Gandak river, which forms a natural boundary with the District of Tirhut; on the south by Bál and Kasmar; on the west by Bál and Barí. The Gangrí and Kathár *nadís* join near the east of this Fiscal Division to form the Mahí *nadí*, which flows in a south-easterly direction till it reaches the triple junction point of *parganás* Goá, Bál and Kasmar. Other streams are the Dhanaí and Gandakí *nadís* to the west and south, which form a natural boundary with *parganá* Bál. There are three detached portions of this *parganá*; one is situated between the Gandak and *parganá* Makír; another in *parganá* Bál, and the third between Bál and Barí. The main roads are from Chhaprá to Motíhárí, and to Muzaffarpur. The two principal *ghát*s are the Sohánsí *ghát* on the road to Mihsí and Karnaul, and the Molnápur *ghát*. The most import-

ant villages are Mashrak, Mirzápur, and Bhindí, where there are large *bázárs* and markets are held twice a-week. The *thánd* of Fathipur is located in Mashrak, and an outpost or *chaukí* in Raipurá.

(9.) KALIANPUR KOARÍ: area, 270,004 acres; 111 estates; Government land revenue, £11,805, 12s.; *munsif's* Court at Sewán. This Fiscal Division is bounded on the north by the Districts of Gorakhpur and Champáran; on the east by *parganá* Sipá; on the south by Gorakhpur District, a detached portion of Chanbárah, and by Pachlak; and on the west by Gorakhpur District. A detached portion of Pachlak is also situated within these limits. The places of note are Húsepur (where there are the ruins of an old fort), Barágáon, Báthuá, and Bhágipatí, where there are *bázárs* and markets. Another large village is that of Mírganj, where there is an opium store-house and a large *bazár*. A *thánd* is located in Barágáon, and a *chaukí* in Húsepur. The *parganá* is intersected by the Jharáhi *nadí*, and skirted by the Khanuá *nadí*. There is a road from Alíganj Sewán to Gorakhpur, *viâ* Mírganj passing also Barágáon and Bathuá. This *parganá*, together with Sipa, forms the chief part of the *zamíndárí* of the Maháráját of Hatwá. At Barágáon can be traced the remains of a cantonment, where a regiment of British infantry was formerly stationed; but the post was abandoned soon after Gorakhpur District was ceded to the British by the Nawáb Wazír of Oudh.

(10.) KASMAR: area, 74,219 acres; 240 estates; Government land revenue, £10,094, 12s.; *munsif's* Court at Parsá. The principal villages are Digwárá, Amí, and Sónpur. At the first of these there is a *thánd*, and a market is held twice a-week; in the second is the shrine of Amká Bhawání. The third is well known for the annual fair and races held in November. The Mahí *nadi* intersects this *parganá*, and is navigable for boats of 600 *maunds* all the year round. During the rains boats of any size can come up. The principal road is from Chhaprá to Sónpur. This Fiscal Division is bounded on the north by *parganás* Bál, Goá, and Makír; on the east by the river Gandak, which forms a natural boundary with the District of Tirhut; on the south by the river Ganges, which forms a natural boundary with the Districts of Patná and Sháhábád, the small *parganá* of Sháhpur Manír intervening to the south-west.

(11.) MAKÍR: area, 75,761 acres; 82 estates; Government land revenue, £4,993; *munsif's* Court at Parsá. This Fiscal Division is bounded on the north and east by the Gandak, which forms a natural boundary with the District of Tirhut; on the south by *parganás* Goá

and Kasmar; and on the west by Goá. Between the Gandak and this *parganá* there is a detached portion of *parganá* Goá. The principal villages are Parsá and Makír Khás. In the former a *munsif's* Court is stationed as well as a *thánd;* in both there are large *bázárs.* The Budí *nadí,* which intersects this *parganá,* is not navigable. The principal roads are from Chhaprá to Rewá *via* Makír, and from Sítalpur to Makír *via* Parsá.

(12.) MANJHÍ contains an area of 30,907 acres. It comprises ninety-one estates, pays a Government land revenue of £3297, 10s., and is situated within the jurisdiction of the *munsif's* court at Chhaprá. The places of importance are Chhaprá, Godná or Revelganj, situated at the junction of the Ghagrá with the Ganges, the police station of Mánjhí khás, Gularbagá and Dumaigarh. At this last place there is a large timber mart and boat-building establishment. Saltpetre and grain are the principal articles of trade, but the former industry has greatly declined owing to the introduction of Act xxxi. of 1861. The principal roads are to Arrah, Gházípur, Gorakhpur, Bettiá, Muzaffarpur, Hájípur, and Dinápur. This *parganá* is bounded on the north by *parganá* Bál; on the south by the rivers Ganges and Ghagrá, forming a natural boundary with the Districts of Sháhábád and Gházípur; on the east by *parganá* Cheránd, and on the west by *parganá* Narhan. The Sundí or Dáhá *nadí,* which skirts the western boundary, is navigable during the rains for boats of not more than 400 *maunds* burthen.

(13) MARHAL: area, 65,110 acres; 81 estates; Government land revenue, £3,692, 2s.; *munsifs'* Courts at Parsá and Sewán. It is bounded on the north by the Gandak, which forms a natural boundary with the District of Champáran; on the east by the same river, which here separates Sáran from the District of Tirhut; on the south by *parganás* Goá and Bárí; and on the west by Dangsí. The principal villages are Sálahpur and Shaikhpurá, where there are large *bázárs.* The Government Gandak embankment passes along the north of this *parganá;* roads lead through it from Chhaprá to Motíhárí, and to Sangrámpur in Champáran. There are ferries at Sálahpur, Dumriá, Pakrí, and Sattar.

(14) NARHAN: area, 29,909 acres; 55 estates; Government revenue, £2,841, 12s.; *munsif's* Court at Chhaprá and Sewán. This Fiscal Division is divided into distinct parts, lying east and west of each other, with a neck of *parganá* Bál between. It is bounded on the north by *parganás* Andar and Bál; on the east by Mánjhí and the

District of Gházípur; on the south by the river Ghagrá, which forms a natural boundary with Gházípur District; and on the west by *parganá* Andar. A portion of *parganá* Bál is situated within this *parganá* towards the west. The high road from Chhaprá to Gházípur and Gorakhpur, *viâ* Daraulí, passes through it. The principal villages are Raghunáthpur and Gabrhár, where there are small *bázárs*, and bi-weekly markets are held. There are ferries at Narhan, Gabhrar and Siswán *ghâts* on the river Ghagrá. The Dáhá *nadí*, which skirts the north-eastern boundary, is navigable during the rains for boats of 500 *maunds*. The low lands to the south are subject to inundations during the rains.

(15.) PACHLAK: area, 76,637 acres; 196 estates; pays Government land revenue, £4,575, 16s.; *munsif's* Court at Sewán. Two detached parts of this *parganá* are situated within *parganás* Kaliánpur Koárí and Andar; while a village of this last *parganá* is situated within Pachlak. The Jharáhí and Dáhá *nadís* skirt this *parganá*, very nearly along the whole length of the western and eastern boundaries respectively. The latter is navigable during the rains for boats of about 200 maunds. The Alíganj-Gorakhpur road intersects the *parganá*, passing Mírganj and Barágáon in its way; and there is another road leading from Hatwá to Barágáon. At Bissambharpur is a police *chaukí*. The principal villages are Hatwá and Dhanautí, where there are large *bázárs*. The former is the residence of the Mahárájá of Hatwá. This Fiscal Division is bounded on the north by *parganá* Kaliánpúr Koárí; on the east by Barí; on the south by Chanbárah and Andar; and on the west by a detached portion of Chandbárah and by Gorahkpur District.

(16.) SHÁHPUR MANÍR: area, 1284 acres; 3 estates; Government land revenue, £373, 6s.; *munsif's* Court at Parsá. This *parganá* consists of only one village, which formerly belonged to the District of Patná. In 1846, the Ganges was gradually encroaching and cutting it away. It is surrounded on three sides by *parganá* Kasmar; while the Ganges forms a natural boundary with Sháhábád on the south-west. There is a police *chaukí* and a *ghât* at Lálbegwá, on the road to Dinápur.

(17) SIPÁ: area, 74,472 acres; 42 estates; Government land revenue, £4,613, 6s.; *munsif's* Court at Sewán. This Fiscal Division is bounded on the north by the District of Champáran; on the east by *parganá* Dangsí; on the south by Bárah; and on the west by Kalianpur Koárí. The Gandakí *nadí* intersects it, and a road passes

from Batardah *thánd* to Barágáon, and to Husepur. The principal villages are Gopálganj and Tháwah. The former is the site of the proposed (1875) new Sub-Division, and contains a large *bázár*, where markets are held twice a week. The latter was the hunting seat of the Mahárájá of Hatwá, and has a Hindu temple, where a fair is held twice annually, in the months of Kártik and Chaitra.

MEDICAL ASPECTS OF THE DISTRICT—CLIMATE.—The seasons in Sáran are very similar to those of Tirhut, being, perhaps, a little hotter. The hot weather begins about the end of March; and in a fortnight afterwards the hot westerly winds, accompanied by dust storms, begin to blow during the day. At night, the wind comes generally from the east, and the temperature is comparatively cool, being lowered by occasional thunderstorms. The rains set in about the middle of June, and continue, with intermissions, till about the end of September or the middle of October. The average annual rainfall is 45·27 inches. The month of September is by far the most trying season of the year; the air is damp and steamy, while the sun's rays are extremely strong. The cold weather may be said to begin in the middle of October, and to continue till the beginning of March, up to which time the days are still comparatively cool. This season is really bracing and agreeable; the temperature is low, and the air is dry.

The following monthly temperatures of the District, in 1871, are taken from the Register kept by the Civil Surgeon:—January, highest maximum 84°, lowest minimum 43°, range 41°; February, highest max. 90°, lowest min. 52°, range 38°; March, highest max. 99°, lowest min. 52°, range 47°; April, highest max. 105°, lowest min. 66°, range 39°; May, highest max. 107°, lowest min. 65°, range 42°; June, highest max. 105°, lowest min. 73°, range 32°; July, highest max. 96°, lowest min. 73°, range 23°; August, highest max. 95°, lowest min. 74°, range 21°; September, highest max. 97°, lowest min. 70°, range 27°; October, highest max. 98°; lowest min. 68°, range 30°; November, highest max. 95°, lowest min. 53°, range 42°; December, highest max. 84°, lowest min. 47°, range 37°. Mean of all the highest maxima for year, 96·25; mean of all the lowest minima for year, 61·33. Mean range 34·92. The rainfall in 1871 was as follows:—January, *nil;* February, *nil;* March, *nil;* April, 1·20 inches; May, 2·70 inches; June, 10·00 inches; July, 17·87 inches; August, 20·91 inches; September 23·99 inches; October, ·85 inches; November, *nil;* December, *nil.* Total rainfall for the year, 77.52. The year 1872, how-

ever, was an exceptionally wet year, and much damage was done by floods. The following table shows the rainfall for the ten years, 1863-72, as registered at Chhaprá:—1863, 56·26 inches; 1864, 29·54 inches; 1865, 34·54 inches; 1866, 26·29 inches; 1867, 77·17 inches; 1868, 25·07 inches; 1869, 43·00 inches; 1870, 43·32 inches; 1871, 77·00 inches; 1872, 40·60 inches; average for ten years, 45·27. The Collector, in his Administrative Report for 1872, remarks that these figures indicate periods of abnormal heavy rainfall, recurring every fourth year; and that the rainfall in Chhaprá has shown a tendency to increase gradually during recent years. This may be due to the increasing number of groves which are being planted round the Station. But it is remarkable how various are the results shown by rain-gauges in different parts of the District. Thus, the rainfall registered in 1867 at Prataáp-pur factory, in *parganá* Pachlak, in Sewán Sub-division, was only 45·7 inches, against 77·17 inches in Chhaprá. In 1868, it was 24·2 inches against 25·07 inches; in 1869, 52·1 inches against 43·; and in 1870, 54·7 inches against 43·32. The following is the rainfall for each month in 1872, as registered at Chhaprá. January, 1·85 inches; February, ·20 inches; March, *nil;* April, *nil;* May, 1·31 inches; June, 3·21 inches; July, 14·38 inches; August, 7·00 inches; September, 12·17 inches; October, ·48 inches; November, *nil;* December, *nil.* Total rainfall for the year 40·60 inches.

Diseases.—The prevailing diseases in the District are cholera, smallpox, and dysentery. The first of these may be assumed to be endemic. The Civil Surgeon states that it is doubtful if cholera is ever really absent from the District; and it commits great ravages towards the end of the hot and beginning of the rainy season. Smallpox comes next in intensity, but the people are beginning to avail themselves of vaccination. Both diseases are said to be now on the decrease, owing to the improved habits of the people and to the high state of cultivation. There is little or no jungle, and not much low land. The people who live in the neighbourhood of low rice lands suffer a good deal from fever. Dysentery, the result of bad water and insufficient clothing, is some times very severe, especially in the jail. The Civil Surgeon remarked in his Report for 1874 as follows:—"The town and District are considered healthy, except during the rains, when cholera breaks out and bowel diseases are frequent and obstinate. Children especially are liable to severe attacks of diarrhœa and dysentery in the rainy

season." It is not improbable that the cutting off the annual streams of water, which used to flow down several *nadis* previous to the construction of the Gandak embankment, has prejudicially affected the health of certain tracts. Drainage is much needed in several places.

CATTLE DISEASES.—The principal diseases prevalent in Sáran are *guti* or rinderpest, and *kurhá* or foot-and mouth disease. *Guti* is also known by the names of *máthá*, and *chechak*. It is a contagious disease of a typhoid type, according to the author of a "Manual of the more deadly forms of Cattle Disease in India," from which work these paragraphs have been condensed. The principal symptoms are—great constipation and thirst, loss of appetite, a fast pulse, a short husky cough, and an increased temperature. The second set of symptoms seem to be those of fever, accompanied with great weakness and constipation. Then follow purging, and profuse discharges from the mouth, eyes, and nostrils. Prostration increases so rapidly that the animal cannot rise, and death usually follows in from two to six days after this stage is reached. Treatment is often successful, owing to the mild type of the disease in many cases; but rinderpest belongs to a class of diseases which must run their course. The word *máthá* refers to the not improbable idea entertained by natives, that this disease is a kind of smallpox. The most characteristic symptoms are the viscid discharges, the ulceration of the gums and inside of the mouth, the dysenteric fæces, and the skin eruption. The disease generally lasts from three to nine days.

Kurhá is a contagious fever, accompanied with eruptions in the mouth and feet, and on the udder. It may be spontaneous, in which case dirt is probably the cause. The symptoms are fever, followed by vesicular eruptions on the parts mentioned above. The legs swell, and abscesses often form. If an animal is properly cared for, it should recover in ten or fifteen days; and the loss by deaths ought never to exceed two or three per cent. of the number attacked.

INDIGENOUS DRUGS.—The following list of indigenous drugs is supplied by the Civil Surgeon:—(1) *Abhul* (Juniperus communis), emenagogue and diuretic. (2) *Adrak* (Zingiber officinale), aromatic, stimulant, and carminative. (3) *Aphim* (Papaver somniferum), hypnotic, narcotic, anodyne, and stimulant. (4) *Ajawan* (Ptychotis ajowan), carminative used in flatulent colic. (5) *Akh* (Saccharum officinarum), demulcent. (6) *Akand* (Calotropis gigantea), emetic, diaphoretic, alterative and purgative. (7) *Akorkorá* (Anthemis pyrethrum), a powerful irritant. (8) *Alkusi* (Mucuna prurita), pur-

gative. (9) *Am* (Mangifera indica), anthelmintic. (10) *Amluki* (Emblica officinalis), astringent. (11) *Amli* (Tamarindus indica), laxative, refrigerant, and stomachic. (12) *Gandhak* or sulphur, a specific in cutaneous affections, and a laxative for children. (13) *Amrul* (Oxalis corniculata), a cooling medicine in fevers and dysentery. (14) *Amaltás* (Cassia fistula), laxative and purgative. (15) *Anár* (Punica granatum), astringent. (16) *Anison* (Ptychotis involucrata), stomachic and carminative. (17) *Arendá* (Ricinus communis), purgative. (18) Arrowroot (Maranta arundinacea) light food administered as sick diet. (19) *Atis* (Aconitum heterophyllum), astringent. (20) *Babchi* (Psoralea corylifolia), stomachic and deobstruent. (21) *Bábuí tulsi bij* (Ocimum basilicum), demulcent. (22) *Babul* (Acacia arabica), astringent. (23) *Bahirá* (Terminalia belerica) astringent and tonic. (24) *Banafsha* (Viola odorata) diaphoretic. (25) *Bákash* (Adhatoda vasica), antispasmodic. (26) *Beg banafsha* (Iris florentina), purgative and emetic. (27) *Behidáná* (Cydonia vulgaris), demulcent, tonic and restorative. (28) *Bel* (Ægle marmelos), antibilious and febrifuge. (29) *Bhabuná phul* (Anthemis nobilis), stomachic. (30) *Bhálátak* (Semecarpus anacardium), counter-irritant in rheumatic pain and sprains. (31) *Bhindi* (Abelmoschus esculentus), a nutritious fruit. (32) *Birungá* (Embelia ribes), anthelmintic and stimulant. (33) *Bislumbi* (Cucumis pseudo-colocynthis), cathartic and anthelmintic. (34) *Bach* (Acorus calamus), stimulant in flatulency. (35) *Mahábari-bach* (Zingiber zerumbet), aromatic and stimulant in cough. (36) *Bágh-bherendá* (Jatropha curcas), used as a poultice. (37) *Bakam* (Cæsalpinia sappan), astringent. (38) *Balkar* or *shambal* (Nardostachys jatamansi), stimulant and anti-spasmodic. (39) *Bandaul* (Luffa echinata), alterative. (40) *Banslochan*, or Silicate of Potash; a powerful tonic and astringent. (41) *Ban-haldi* (Curcuma longa), carminative and aromatic, and a stimulant in flatulency and dyspepsia. (42) *Kalapnáth* (Andrographis paniculata), tonic. (43) *Aprájit* (Clitorea ternatea), purgative. (44) *Chálmugrá* (Gynocardia odorata), emollient. (45) *Chir*, turpentine, from the trunk of Pinus longifolia. (46) *Chirchirá* (Achyranthes aspera), diuretic. (47) *Chiretá* (Agathotes chirayta), a tonic and febrifuge. (48) *Chitá* or *Chitrá* (Plumbago zeylanica), counter-irritant. (49) *Chiní* (Smilax china). (50) *Chori ajawán* (Polanisia Icosandra), anthelmintic, carminative, and stimulant. (51) *Chhotá eláchi* (Elettaria cardamomum), stimulant. (52) *Guncha* (Abrus precatorius), demulcent. (53) *Charas* or *Bhang*

(Cannabis indica), narcotic. (54) *Dalchiní* (Cinnamomum zeylanicum), an aromatic stimulant. (55) *Dhák paláspáprá* (Butea frondosa), astringent. (56) *Dhanattar aprájit* (Clitorea ternatea), purgative. (57) *Dherí pasto* (Papaver somniferum), hypnotic, narcotic, anodyne, and stimulant. (58) *Dhaniya* (Coriandrum sativum), carminative and aromatic stimulant. (59) *Daunú* (Artemisia indica); the leaves are astringent. (60) *Darmuj sánko*, arsenic and its salts; used in leprosy, snake bite, and obstinate intermittent fevers. (61) *Isapgul* (Plantago ispaghula), demulcent and emollient. (62) *Photkirí*, sulphate of alumina and potash, astringent. (63) *Firinghi Dhatura* or *siálkántá* (Argemone mexicana), laxative and stomachic. (64) *Lanká marich* (Capsicum annuum), stimulant. (65) *Gamhár káth* (Uncaria gambir), astringent. (66) *Gamboge* (Carcinia pictoria), purgative. (67) *Gandháli* (Pœderia fœtida), astringent. (68) *Gáb Sindiká* (Diospyros embryopteris), a valuable astringent and styptic; the bark is given in intermittent fevers. (69) *Gilaunú mahuá* (Bassia latifolia), emollient. (70) *Ghrita-kumári* (Aloe indica), purgative. (71) *Gugul* (Balsamodendron mukul), alterative and pectoral. (72) *Garjan tíl* (Dipterocarpus lævis), diuretic and stimulant. (73) *Gánjá* or *Cháng* (Cannabis indica), narcotic. (74) *Hájar moṇi* (Phyllanthus urinaria), diuretic. (75) *Hálim* (Lepidium sativum), stimulant. (76) *Kánir* (Nerium odorum alba), antidote for snake bite; but is also used to procure abortion. (77) *Kánkur* or *kákrí* (Cucumis utilissimus), diuretic. (78) *Kesur* or *zafrán* (Crocus sativus), anti-spasmodic emenagogue and narcotic. (79) *Khayer* (Acacia catechu) astringent and tonic. (80) *Khárí nun* (Sodæ sulphas), a saline purgative. (81) *Khetpaprá* (Oldenlandia biflora), tonic and febrifuge. (82) *Khorasáni ajawán* (Hyoscyamus niger), narcotic. (83) *Kharímáti* (or chalk), anti-acid and astringent. (84) *Khaskhas* (Andropogon muricatum), stimulant. (85) *Kismis* or raisins, demulcent. (86) *Kiwách* or *alkusi* (Macun aprurita), purgative. (87) *Kuchilá* (Strychnos nux-vomica), tonic, laxative stimulant. (88) *Kulinjam* (Alpinia galanga), aromatic and purgative. (89) *Pitsul* (Pterocarpus marsupium), astringent. (90) *Kotilla* (Astragalus virus), demulcent. (91) *Kamli nebu* (citrus limonum), anti-scorbutic. (92) *Kapur* (Laurus camphora), anti-spasmodic. (93) *Dhaniyá* (Coriandrum sativum), carminative, and aromatic stimulant. (94) *Katkaranjá* (Caesalpinia bonducella), anthelmintic and emenagogue. (95) *Kwá* (Cufea Arabica), tonic, stimulant. (96) *Lál chitrá* (Plumbago rosea),

stimulant. (97) *Laban* (Styrax benzoin), expectorant and stimulant. (98) *Májuphul* (Quercus infectoria), tonic and stringent. (99) *Sindur* (Plumbi oxidum rubrum), tonic. (100) *Máthá* or *mithí* (Trigonella fœnum-græcum), used in dysentery. (101) *Mithá zahar* (Aconitum napellus), anti-febrifuge. (102) *Madhu* or honey, demulcent, and laxative. (103) *Murdar-sankar*, or oxide of lead—a tonic, (104) *Muthá nagar* (Cyperus pertenuis), tonic, diuretic and diaphoretic (105) *Madur* or *akand* (Calotropis gigantea), emetic, diaphoretic. alterative and purgative. (106) *Mansa siy* (Euphorbia nivulia), diuretic and purgative. (107) *Nágeswar* (Mesua ferrea), oil used in itch. (108) *Nárikel* (Cocos nucifera), emollient. (109) *Nissadal* (Ammoniæ hydrochloras), alterative, and used externally as a lotion. (110) *Pitsal rumarkas* (Pterocarpus marsupium), astringent. (111) *Ritá* (Sapindus emarginatus), expectorant. (112) *Rasat* (Berberis lycium), tonic. (113) *Rakta-chandan* (Pterocarpus santalinus), astringent. (114) *Raskapur*, mercury, corrosive sublimate; alterative. (115) *Sádá dhatura* (Datura alba). (116) *Sájimáti* (Sodae carbonas) anti-acid. (117) *Salip misri* (Orchis mascula), demulcent. (118) *Sájirá* (Carum nigrum), carminative. (119) *Kaladáná* (Pharbitis nil), a gentle aperient and tonic. (110) *Shirkhist* (Manna officinalis), mild, laxative. (121) *Hingul* (Hydrargyri persulphuretum), alterative. (122) *Sorá* (Potassæ nitras), refrigerant, diuretic, and diaphoretic. (123) *Surinjan* (Hermodactyls), diuretic and sedative. (124) *Sapheda* (Plumbi carbon), used in ointments. (125) *Teori* (Ipomœa turpethum), a purgative powder. (126) *Sohágá* (Sodae biboras), is used as a uterine contraction and emenagogue. (127) *Tuthá* (Cupri sulphas). (128) *Tagar* (Valeriana Hardwickii), stimulant and anti-spasmodic. (129) *Tamaku* (Nicotiana tabacum), narcotic. (130) *Ambedhar* or *Haritaki* (Terminalia chebula), purgative.

CHARITABLE DISPENSARIES.—There are at present (1875) six dispensaries in Sáran District; and it is proposed to open two more, at Ekmá and at Guldanganj. The following section has been condensed from the annual Charitable Dispensary Reports for 1871, 1872, and 1873:

(1) CHHAPRA.—This institution was founded in 1856 by Bábu Bunwárí Lál, a rich native of the town. The building is good and in excellent repair, and can accommodate twenty indoor patients. The income is principally derived from the interest of funded money (£1620), and the annual subscription of the Rájás of Hatwá and Bettiá. In 1871, the daily average number of out-patients was 46·21;

the total number treated 4417, of which 4165 were out-patients, and 252 in-patients. The prevailing diseases were dysentery and fever. Of the indoor patients 155 were relieved or recovered, 67 were not improved or ceased to attend, 22 died, and 8 remained; the ratio per cent. of deaths to patients treated was 8·73. The total expenditure during 1871 amounted to £310, os. 5d. The total income was £414, 9s. 2½d., including a Government grant of £211, 10s. 4½d., for salaries, special allowances, and European medicines, supplied free of charge, and £81 derived from the interest of invested funds. The balance on 1st January 1872 was £104, 8s. 6d.

(2) SEWAN DISPENSARY was opened in July 1872. A new building was then erected, of which the site was presented by Munshí Jawád Husáin. It contains six rooms with verandahs, of which two receive eight males and four females, as in-patients; the doctor occupies two, and the others are used for compounding medicines and seeing the patients. Up to the close of 1872, 10 indoor, and 1552 outdoor patients were treated; £40, 10s. was subscribed by Europeans, £172, 17s. 1½d by natives, and £26, 13s. 4d. by the town committee. At the end of the year there was a balance of £134, 1s. 1½d. In 1873 there were 98 indoor patients, and 4617 outdoor. Of the indoor patients 78 were cured or relieved, 4 were not improved or ceased to attend, 8 died, and 8 remained; percentage of deaths to patients treated, 8·16; daily average number of sick during the year, 2·86. The total income in 1873 was £367, 14s., and the total expenditure £435, 10s., including £149, 12s, from Government, on account of medicines, &c.

(3) HATWA DISPENSARY was opened on 2d December 1872, and is entirely supported by the Hatwá estate. In 1873, there were 62 indoor and 5,420 outdoor patients. Of the indoor patients, 41 were cured, 5 died, 9 remained; percentage of deaths to total treated, 8·06; average number of sick during the year, 2·75. Total income in 1873, £313, 12s.; total expenditure the same, none of which is defrayed by Government.

(4) BHORI DISPENSARY was opened on 17th June 1873, and is also entirely supported by the Hatwá estate. There is no accommodation for indoor patients, but 915 outdoor patients attended in 1873. Total income for that year, £27, 16s.; total expenditure the same, entirely defrayed from local sources.

(5) GOPALGANJ DISPENSARY was opened on the 1st August 1873, and is also entirely supported by the Hatwá Ráj. There is no

accommodation for indoor patients, but 1000 outdoor patients attended in that year. The total income was £23; the total expenditure the same, entirely defrayed from local sources.

REVELGANJ DISPENSARY was opened in December 1874. The building occupies half of the original house of Mr Revell. I am unable to give any figures for the few months during which this dispensary has been at work.

MORTUARY STATISTICS.—By Government orders, certain limited areas of an average character have been selected, in which births and deaths are registered; so that, by especial supervision, something like an approximate idea of the average mortality may be arrived at. In Sáran the urban areas are Chhaprá and Sewán; the rural areas, Mánjhí and Barágáon. In the urban areas, both of which are municipalities, the statistics are corrected and tested by the municipal police. A paid establishment, working independently of the police, also obtains returns, and the one set of reports is used to check the other. The following are the results for 1873, which are pronounced by the Sanitary Commissioner to indicate improvement in registration. In the urban areas, out of a total population of 57,386 persons, 1738 deaths were registered, equal to 30·28 per 1000; the principal causes of death were cholera (330), smallpox (214), fever (536), and bowel complaints (210). The figures for the rural areas are collected by the *chaukídárs*, who report the deaths at the police stations. Independently of this agency, the *patwáris* furnish reports to paid *muharrirs*, who test them by local enquiry and prepare the returns. The *patwáris'* figures again are checked by comparison with the *chaukídárs'* reports. The results were poor at first, but have latterly improved very much, though infant mortality is said to be still but partially registered. Epidemic disease has swelled the death rate enormously. The rural areas contain a total population of 40,167 persons, among whom 2545 deaths were registered in 1873, giving a mortality of 63·36 per 1000. The principal diseases are fever and smallpox, which caused 1196 and 341 deaths respectively. Bowel complaints caused 283 deaths, and cholera 114.

THE HATWA FAMILY.—The following paragraphs have been condensed from a pamphlet on the subject, published at Calcutta in 1870. The Ráj has been held by the present family from a date previous to the Muhammadan conquest; and the succession has been uninterrupted during the reign of 101 Rájás. The list begins with one Bír Sinh, whose date is not mentioned. On the 16th Rájá, Jagat, the

Emperor of Dehli conferred the title of Sinh; on the 83d Rájá, Jai, the title of Mal; and on the 87th, Khem Karn Sinh Bahádur, the title of Sahái.

When the East India Company obtained the financial administration of Behar in 1765, Fathi Sahái, then Rájá of Hatwá, refused to pay revenue to the Company. On being pressed by the English troops, he retired to a large tract of forest between Gorakhpur and Sáran, whence he frequently invaded the British territories. His inroads constantly interrupted the collections of revenue in 1772; and he is supposed to have killed one Gobind Rám, who then rented the property of Husepur. The Collector, finding that the revenue of the Hatwá estate could not be collected, recommended that the Rájá should be pardoned on the promise of his receiving an allowance from Government. This proposal was sanctioned; the Rájá came to Patná, and promised that he would remain quietly with his family at Husepur. This promise, however, he soon broke; and up to 1775 committed constant depredations on the Company's territories. The Provincial Council of Patná proposed that the co-operation of the Nawáb Wazír of Oudh should be invited to seize the rebel. This was agreed to, and the Nawáb Wazír gave the necessary orders; but he probably had as much control over his officers in these parts, as the English had over Fathi Sahái. While the Rájá thus waged war on the Company, his cousin, Bassan Sahái, remained in steadfast attachment to the English. He assisted our troops in every way and did what he could to seize Fathi Sahí, by whom he was himself captured, and put to death in 1775. For some years the Hatwá *zamíndárí* remained under the direct management of Government. The Company then took Mahes Dat Sahí, the son of Bassan Sahái, under their protection, and were about to confer on him the confiscated Ráj of Fathi Sahái, when the former died, leaving an infant son, Chhattardharí Sahí. In 1790, when the Decennial Settlement was under consideration, Lord Cornwallis granted the estate to this child, who thus became the real and acknowledged representative of the family. In 1837, the title of Maháráj Bahádúr was conferred on him. He gave much assistance at the time of the Santál troubles, and also during the Mutiny, for which he was thanked by Government. He died in 1858, leaving as his successor Maháráj Indra Pratáp Sahái, his great-grandson, who, as a reward for his father's loyalty, obtained a perpetual rent-free *jágír* in Sháhábád District, yielding an annual revenue of £20,000.

The *kuláchra*, or rule of inheritance, is the same as with the Darbhangah Ráj. The eldest son succeeds to the property in its entirety; and the younger sons are provided with sufficient land for their maintenance. The property is distributed over the six following Districts:—Sáran, Champaran, Tirhut, Gorakhpur, Patná, and Sháhábád; but the main portion forms a compact block in North-West Sáran. The following table shows the area and income, together with other particulars:—

TABLE—SHOWING THE DISTRIBUTION, &c., OF THE HATWÁ ESTATES.

Names of Districts in which Property lies.	No. of Villages	Area.	Government Revenue.	Gross Rental	Net income.
		Bighás.	£ s	£ s	£ s.
Sáran, ...	1,319	360,515	17,266 10	81,763 12	64,498 2
Champarán, ..	23	16,000	837 4	3,478 0	2,640 16
Tirhut, ..	5	4,500	135 12	750 0	614 8
Sháhábád,*	15	8,500	1,024 2	1,970 8	946 6
Gorakhpur, ...	3	500	89 14	159 4	69 10
Patná, ...	—	—	—	145 6	145 6
Total, ...	1,365	390,015	19,353 2	88,266 10	68,914 8

* The *jágír* in Sháhábád, above referred to, is not included.

The total number of 1365 villages may be classified in five groups.—(1) Those let under a perpetual lease, sixty in number, all leased to Bábu Pratáp Sáhái, a cousin of the late Maháráját; they pay a net rent of £782, 8s. 6d. (2) Those held rent free, twenty-seven in number. (3) Those temporarily leased to *thikádárs* or farmers, 958 in number, paying a total rent of £60,208, 1s. These *thikádárs* are merely rent collectors, who have no power to enhance rents, or even to sue for arrears, though formerly they used both to enhance rents and eject tenants. The following checks or means of control over the *thukádárs* are now in the hands of the Maháráját,—correct rent-rolls which have been compiled for 1280 separate villages; abstracts in the vernacular, showing the amount of land held, and rent payable by each cultivator; a survey of 275 villages obtained by actual measurement, and recorded in maps. The rents are received through *tahsildárs*, who are allowed to retain 1½ per cent. as commission. (4) Villages let to indigo planters, 116 in number, paying a rent of £11,061, 11s. 5d. In this case the rents

are collected by the village *patwáris*, who pay them into the factories. (5) Villages held *sir*, or in the direct management of the Rájá. These number 204, and pay a rental of £16,214, 9s. 1d. The total gross rental is thus £88,266, 10s. The net income during the last three years has been—1872-73, £682, 16s.; 1873-74, £68,630, 6s.; 1874-75, £68,792, 2s. Previous to the famine of 1874, savings to the amount of £43,400 had been invested in Government securities; but to meet the heavy demands of that calamity, £29,000 were taken from these accumulations. Large sums also have been spent by the Mahárájá on permanent improvements. Out of 733 *pakká* or masonry wells taken in hand, 703 have been completed, at a total cost of £4207, 8s.; 3783 *kachchá* wells have been dug, £609, 6s.; 18 new tanks have been made and 243 repaired, £11,769, 16s.; 29 *bádlís* or drinking fountains, £49; 116 embankments repaired, £1719, 2s.; four sluices, £319, 18s.; four roads, £410, 10s.; thirty-five bridges, £238, 18s.—Total expended on improvements, £19,323, 18s. In addition to the above, a new palace has been built, surrounded by ornamental gardens. Forty-four schools have been opened, four middle class and forty primary, at a net cost of £1105, 8s. The Ráj also supports three dispensaries at Hatwá, Bhorí, and Gopálganj, at a total cost in 1873 of £364, 8s.

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TO

PATNA AND SARAN.

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